

**BASAAIR AL-DARAJAAT  
FI FAZAAIL AAL-E-MUHAMMAD<sup>asws</sup>  
BY**

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**" الجزء الثامن "**

**Part Eight**

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## (1) باب في الفرق بين الانبياء والرسل والائمة عليهم السلام ومعرفتهم وصفاتهم وامر الحديث

### CHAPTER 1 – REGARDING THE DIFFERENCE BETWEEN THE PROPHETS<sup>as</sup> AND THE RASOOLS<sup>as</sup> AND THE IMAMS<sup>asws</sup>, AND THEIR<sup>as</sup> RECOGNITION, AND THEIR<sup>as</sup> QUALITIES AND THE MATTER OF THE HADEETH

(1) حدثنا محمد بن يحيى العطار عن محمد بن الحسن بن فروخ الصفار عن العباس بن معروف عن القاسم بن عروه عن بريد العجلي قال سألت ابا عبد الله عليه السلام عن الرسول والنبي والمحدث قال الرسول الذي تأتيه الملائكة ويعاينهم وتبلغه عن الله تبارك وتعالى والنبي الذي يرى في منامه فهو كما رأى والمحدث الذي يسمع كلام الملائكة وينقر في اذنه وينكت في قلبه.

**1 –** It has been narrated to us by Muhammad Bin Yahya Al-Ataar, from Muhammad Bin Al-Hassan bin Faroukh Al-Safaar, from Al-Abbas Bin Marouf, from Al-Qasim Bin Urwah, from Bureyd Al-Ajaly who said:

'I asked Abu Abdullah<sup>asws</sup> about the Rasool<sup>as</sup>, and the Nabi<sup>as</sup>, and the Muhaddith. He<sup>asws</sup> said: 'The Rasool<sup>as</sup> is the one to whom<sup>as</sup> come the Angels, and he<sup>as</sup> sees them with his<sup>as</sup> eyes, and the information reaches to him<sup>as</sup> from Allah<sup>azwj</sup> Blessed and High; and the Nabi<sup>as</sup> is the one who<sup>as</sup> sees in his<sup>as</sup> dream, as if he<sup>as</sup> sees him with his<sup>as</sup> eyes; and the Muhaddith is the one who<sup>asws</sup> hears the speech of the Angels, and they whisper in his<sup>asws</sup> ears, and they imprint in his<sup>asws</sup> heart'.

(2) حدثنا احمد بن محمد عن احمد بن محمد بن ابى نصر عن تغلب عن زرارة قال سألت ابا جعفر عليه السلام عن قول الله عزوجل وكان رسولا نبيا قلت ما هو الرسول من النبي قال النبي هو الذي يرى في منامه ويسمع الصوت ولا يعاين الملك والرسول يعاين الملك ويكلمه قلت فالامام ما منزلته قال يسمع الصوت ولا يرى ولا يعاين ثم تلا وما ارسلنا من قبلك من رسول ولا نبي ولا محدث.

**2 –** It has been narrated to us by Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr, from Taghlab, from Zarara who said:

'I asked Abu Ja'far<sup>asws</sup> about the Statement of Allah<sup>azwj</sup> Mighty and Majestic [19:51] **and he was a Rasool, a Nabi**. I said, 'What is (the difference between) the Rasool<sup>as</sup> from the Nabi<sup>as</sup>?' He<sup>asws</sup> said: 'The Nabi<sup>as</sup> is the one who<sup>as</sup> sees in his<sup>as</sup> dream and he<sup>as</sup> hears the voice but does not see the Angel; and the Rasool<sup>as</sup> sees the Angel and speaks to him'. I said, 'What is his<sup>as</sup> status?' He<sup>asws</sup> said: 'He<sup>as</sup> hears the voice, but does not see in his<sup>as</sup> dream, nor does he<sup>as</sup> see (whilst awake)'. Then he<sup>asws</sup> recited [22:52] **And We did not send before you any Rasool or a Nabi or Muhaddith**'.

(3) حدثنا احمد بن محمد عن الحسين بن سعيد عن ابن فضال عن ابن بكير عن زرارة قال سألت ابا جعفر عليه السلام عن الرسول والنبي والمحدث فقال الرسول الذي يأتيه الملك فيحدثه ويكلمه كما يحدث احكم صاحبه والنبي الذي يؤتى في منامه نحو رؤيا ابراهيم قال قلت وما علم ان الذي رأى في منامه انه حق قال بينه الله حتى يعلم انه حق وينزل عليه وقد كان رسول الله صلى الله عليه وآله نبيا والمحدث يسمع الصوت ولا يرى شيئا.

**3 –** It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ibn Fazaal, from Ibn Bakeyr, from Zarara who said:

'I asked Abu Ja'far<sup>asws</sup> about the Rasool<sup>as</sup>, and the Nabi<sup>as</sup>, and the Muhaddith<sup>asws</sup>. He<sup>asws</sup> said: 'The Rasool<sup>as</sup> is the one to whom<sup>as</sup> comes the Angel. He narrates to him<sup>as</sup> and he speaks to him<sup>as</sup> just like one of you narrates to his companion; and the Nabi<sup>as</sup> is the one whom<sup>as</sup> he comes in his<sup>as</sup> dream, something like the dream of Ibrahim<sup>as</sup>'. I said, 'And what makes him know that, that which he<sup>as</sup> has seen in his<sup>as</sup> dream, is true?' He<sup>asws</sup> said: 'Allah<sup>azwj</sup> Makes him<sup>asws</sup> to know that it is true, and he descends upon him<sup>as</sup>, and the Rasool Allah<sup>saww</sup> was a Nabi<sup>as</sup> as well as the Muhaddith<sup>asws</sup>, he<sup>asws</sup> hears the voice and sees something'.

(4) حدثنا ابراهيم بن هاشم قال اخبرنا اسماعيل بن مهران قال كتب الحسن بن العباس بن المعروف إلى الرضا عليه السلام جعلت فداك اخبرني ما الفرق بين الرسول و النبي والامام قال فكتب أو قال الفرق بين الرسول والنبي والامام هو ان الرسول الذي ينزل عليه جبرئيل فيريه ويسمع كلامه والنبي الذي ينزل عليه جبرئيل وربما نبى في منامه نحو رؤيا ابراهيم والنبي ربما يسمع الكلام وربما يرى الشخص ولم يسمع الكلام والامام هو الذي يسمع ولا يرى الشخص.

4 – It has been narrated to us by Ibrahim Bin hashim, from Ismail Bin Mahraan who said:

‘Al-Hassan Bin Al-Abbas Bin Al-Marouf wrote to Al-Reza<sup>asws</sup>, ‘May I be sacrificed for you<sup>asws</sup>. Inform me, what is the difference between the Rasool<sup>as</sup> and the Nabi<sup>as</sup> and the Imam<sup>asws</sup>. He said that he<sup>asws</sup> wrote, or said: ‘The difference between the Rasool<sup>as</sup> and the Nabi<sup>as</sup>, and the Imam<sup>asws</sup> is that the Rasool<sup>as</sup> is the one upon whom Jibraeel descends. He<sup>as</sup> sees him, and he<sup>as</sup> hears his speech; and the Nabi<sup>as</sup> is the one to whom Jibraeel descends, but gives the news in his<sup>as</sup> dream, something like the dream of Ibrahim<sup>as</sup>, and the Nabi<sup>as</sup> sometimes also hears the speech and sometimes he<sup>as</sup> sees it in person and he<sup>as</sup> does not hear the speech; and the Imam<sup>asws</sup> is the one who hears and sees the person’.

(5) حدثنا احمد بن محمد عن الحسين سعيد عن فضالة عن الحرث البصري قال اتانا الحكم بن عيينه قال ان على بن الحسين قال ان علم كله في آية واحدة قال فخرج حمران بن اعين ليسئله فوجد على بن الحسين قد قبض فقال لابي جعفر عليه السلام ان الحكم بن عيينة حدثنا ان على بن الحسين قال ان علم على عليه السلام كله في آية واحدة قال أبو جعفر عليه السلام وما تدري ما هو قال قلت لا قال هو قول الله تبارك وتعالى وما ارسلنا من قبلك من رسول ولا نبي ولا محدث.

5 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Saeed, from Fazaala, from Al-Hars Al-Basry who said:

‘Al-Hakam Bin Ayna came to us. He said that Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said that the knowledge of Ali<sup>asws</sup>, all of it is in one Verse. Hamraan Bin Ayn went out to question him<sup>asws</sup>. He found that Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> had passed away. He said to Abu Ja’far<sup>asws</sup> that, ‘Al-Hakam Bin Ayna has narrated to us that Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said that the knowledge of Ali<sup>asws</sup>, all of it is in one Verse’. Abu Ja’far<sup>asws</sup> said: ‘And have you realised which one it is?’ I said, ‘No’. He<sup>asws</sup> said: ‘It is the Statement of Allah<sup>azwj</sup>, Blessed and High [22:52] **And We did not send before you any Rasool or Prophet or Muhaddith**’.

(6) حدثنا يعقوب بن يزيد عن محمد بن الحسين عن حماد بن عيسى عن حريز عن زرارة عن ابي جعفر عليه السلام قال الانبياء على خمسة انواع منهم من يسمع الصوت مثل صوت السلسلة فيعلم ما عنى به ومنهم من يباء في منامه مثل يوسف و ابراهيم ومنهم من يعاين ومنهم من ينكت في قلبه ويوقر في اذنه.

6 – It has been narrated to us by Yaqoub Bin Yazeed, from Muhammad Bin Al-Husayn, from Hamaad Bin Isa, from Hareyz, from Zarara, who has said:

Abu Ja’far<sup>asws</sup> said: ‘The Al-Abnia<sup>as</sup> are of five types. Among them<sup>as</sup> is one who<sup>as</sup> hears the voice like the voice of the buzzing. He<sup>as</sup> know the meaning of it. And among them<sup>as</sup> is one who<sup>as</sup> is given the news in his<sup>as</sup> dream, similar to Yusuf<sup>as</sup> and Ibrahim<sup>as</sup>. And among them<sup>as</sup> is one who<sup>as</sup> sees with his<sup>as</sup> eyes. And among them<sup>as</sup> is one who gets it imprinted in his<sup>asws</sup> heart, and whispered into his<sup>asws</sup> ears’.

(7) حدثنا محمد بن حسن عن جعفر بن بشير عن ابن بكير عن زرارة عن ابي عبد الله عليه السلام قال سألته عن الرسول فقال الرسول الذي يعاين ملكا يجيئه برسالة عن ربه فتكلمه كما يكلم احكم صاحبه والنبي لايعاين ملكا انما ينزل عليه الوحي ويرى في منامه قلت ما علمه إذا رأى في منامه ان هذا حق قال يبينه الله حتى يعلم ان ذلك حق والمحدث يسمع الصوت ولا يرى شيئا.

7 – It has been narrated to us by Muhammad Bin Hassan, from Ja’far Bin Basheer, from Ibn Bakeyr, from Zarara, who said:

‘I asked Abu Abdullah<sup>asws</sup> about the Rasool<sup>as</sup>. He<sup>asws</sup> said: ‘The Rasool<sup>as</sup> is the one who<sup>as</sup> sees with his<sup>as</sup> eyes the Angel. He<sup>as</sup> answers to the Message from his<sup>as</sup> Lord<sup>azwj</sup>’.

He<sup>as</sup> speaks to him just like one of you speaks to his companion. And the Nabi<sup>as</sup> does not see and an Angel with his<sup>as</sup> eyes, but rather the Revelation descends upon him<sup>as</sup>, and he<sup>as</sup> sees him in his<sup>as</sup> dream'. I said, 'What makes him<sup>as</sup> to know that what he<sup>as</sup> has seen in his<sup>as</sup> dream, is true'. He<sup>asws</sup> said: 'Allah<sup>azwj</sup> Shows it to him<sup>as</sup> until he<sup>asws</sup> realises that that is truth. And the Muhaddith<sup>asws</sup>, he<sup>asws</sup> hears the voice and sees something'.

(8) حدثنا احمد بن محمد عن الحجال عن ثعلبة عن زرارة قال سألت ابا جعفر عليه السلام عن قول الله تبارك وتعالى وكان رسولا نبيا من الرسول من النبي قال هو الذي يرى في منامه ويعاين الملك قلت فيكون نبي غير رسول قال نعم هو الذي يرى في منامه ويسمع الصوت ولا يعاين قلت فالامام ما منزلته قال يسمع الصوت ولا يرى ولا يعاين ثم تلى وما ارسلنا من قبلك من رسول ولا نبي ولا محدث.

8 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hajaal, from Tha'albat, from Zarara who said:

'I asked Abu Ja'far<sup>asws</sup> about the Statement of Allah<sup>azwj</sup> Blessed and High [19:51] **and he was a Rasool, a Nabi**, who is a Rasool<sup>as</sup> and who is a Nabi<sup>as</sup>? He<sup>asws</sup> said: 'He<sup>as</sup> is the one who sees in his<sup>as</sup> dream and he<sup>as</sup> sees the Angel with his<sup>as</sup> eyes'. I said, 'Is a Nabi<sup>as</sup> other than a Rasool<sup>as</sup>? He<sup>asws</sup> said: 'Yes, he<sup>as</sup> is the one who<sup>as</sup> sees in his<sup>as</sup> dream and he<sup>as</sup> hears the voice, but does not see with his<sup>as</sup> eyes'. I said, 'What is the status of the Imam<sup>asws</sup>? He<sup>asws</sup> said: 'He<sup>asws</sup> hears the voice but not in his<sup>asws</sup> dream, and sees with his<sup>asws</sup> eyes'. Then he<sup>asws</sup> recited [22:52] **And We did not send before you any Rasool or Prophet or Muhaddith**'.

(9) حدثنا احمد بن محمد عن الحسن بن محبوب عن الاحول قال سمعت زرارة يسأل ابا جعفر عليه السلام قال اخبرني عن الرسول والنبي والمحدث فقال أبو جعفر عليه السلام الرسول الذي يأتيه جبرئيل قبله فيراه ويكلمه فهذا الرسول واما النبي فانه يرى في منامه على نحو ما رأى ابراهيم ونحوه ما كان رأى رسول الله صلى الله عليه وآله من اسباب النبوة قبل الوحي حتى اتاه جبرئيل من عند الله بالرسالة كان محمدا صلى الله عليه وآله حين جمع له النبوة و جائته الرسالة من عند الله يجيئه بها جبرئيل ويكلمه بها قبله ومن الانبياء من جمع له النبوة ويرى في منامه يأتيه الروح فيكلمه ويحدثه من غير ان يكون راه في البقطة واما المحدث فهو الذي يحدث فيسمع ولا يعاين ولا يرى في منامه.

9 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Al-Ahowl who said:

'I heard Zarara asked Abu Ja'far<sup>asws</sup>, 'Inform me about the Rasool<sup>as</sup>, and the Nabi<sup>as</sup>, and the Muhaddith. Abu Ja'far<sup>asws</sup> said: 'The Rasool<sup>as</sup> is the one to whom comes Jibraeel in front of him<sup>as</sup>. He<sup>as</sup> sees him and he<sup>as</sup> speaks to him. This is the Rasool<sup>as</sup>. And as for the Nabi<sup>as</sup>, he<sup>as</sup> sees in his<sup>as</sup> dream, something like what Ibrahim<sup>as</sup> saw, and something like what the Rasool Allah<sup>saww</sup> saw from the causes of the Prophet-hood before the Revelation, until Jibraeel came to him from Allah<sup>azwj</sup> with the Message. The Prophet-hood was gathered for Muhammad<sup>saww</sup>, and the Message Came to him<sup>saww</sup> from Allah<sup>azwj</sup>. Jibraeel came with it, and he<sup>saww</sup> spoke to him, in front of him<sup>saww</sup>'.

And from the Nabi<sup>as</sup>. And from the Anbia<sup>1as</sup> is one for whom<sup>as</sup> is gathered the Prophet-hood, and he<sup>as</sup> sees in his<sup>as</sup> dream. The Spirit comes to him<sup>as</sup>. It speaks to him<sup>as</sup> and it narrates to him<sup>as</sup> in a state which is other than wakefulness. And as for the Muhaddith, he<sup>asws</sup> is the one to whom it occurs. He<sup>asws</sup> hears, and sees with his<sup>asws</sup> eyes, and also through the dreams'.

<sup>1</sup> Plural of Nabi

(10) حدثنا علي بن حسان بن ابن بكير عن زرارة قال سألت ابا جعفر عليه السلام من الرسول من النبي من المحدث فقال الرسول الذي يأتيه جبرئيل فيكلمه قبلا فيراه كما يرى احدكم الذي يكلمه بهذا الرسول والنبي الذي يؤتى في النوم نحو رؤيا ابراهيم ونحو ما كان يأخذ رسول الله صلى الله عليه وآله من السبات إذا اتاه جبرئيل في النوم فهكذا النبي ومنهم من يجتمع له الرسالة والنبوة فكان رسول الله صلى الله عليه وآله رسولا يأتيه جبرئيل قبلا فيكلمه ويراه ويأتيه في النوم واما المحدث فهو الذي يسمع كلام الملك فيحدثه من غير ان يراه ومن غير ان يأتيه في النوم.

10 – It has been narrated to us by Ali Bin Hasaan Bin Ibn Bakeyr, from Zarara who said:

‘I asked Abu Ja’far<sup>asws</sup>, ‘Who is the Rasool<sup>as</sup>, and who is the Nabias, and who is the Muhaddith?’

He<sup>asws</sup> said: ‘The Rasool is the one to whom<sup>as</sup> comes Jibraeel. He<sup>as</sup> speaks to him, in front of him<sup>as</sup>. He<sup>as</sup> sees him just as one of you sees the one whom he speaks to. This is the Rasool. And the Nabias is the one to whom<sup>as</sup> comes in his<sup>as</sup> sleep, something like the dream of Ibrahim<sup>as</sup>, and something like what the Rasool Allah<sup>saww</sup> took from the sleep, if Jibraeel came to him<sup>saww</sup> in the sleep. This is the Nabias, and among them<sup>as</sup> is one for whom<sup>as</sup> is gathered the Message and the Prophet-hood.

The Rasool Allah<sup>saww</sup> was a Rasool<sup>as</sup>. Jibraeel came to him<sup>saww</sup> in front of him<sup>saww</sup>. He<sup>saww</sup> spoke to him, and he<sup>saww</sup> saw him, and he also came to him<sup>saww</sup> in the sleep. And as for the Muhaddith, he<sup>asws</sup> is the one who<sup>asws</sup> hears the speech of the Angel. It occurs to him<sup>asws</sup> in either state of seeing it or in the sleep’.

(11) حدثنا احمد بن الحسن بن علي بن فضال عن علي بن يعقوب الهاشمي عن هارون بن مسلم عن بريد عن ابي جعفر عليه السلام وابي عبد الله عليه السلام في قوله وما ارسلنا من قبلك من رسول ولا نبي ولا محدث قلت جعلت فداك ليس هذه قرأنا فما الرسول والنبي والمحدث قال الرسول الذي يظهر له الملك فيكلمه والنبي يرى في المنام وربما اجتمعت النبوة والرسالة لواحد والمحدث الذي يسمع الصوت ولا يرى الصورة قال قلت اصلحك الله كيف يعلم ان الذي رأى في المنام هو الحق وانه من الملك قال يوقع علم ذلك حتى يعرفه.

11 – It has been narrated to us by Ahmad Bin Al-Hassan Bin Ali Bin Fazaal, from Ali Bin Yaqoub Al-Hashamy, from Haroun Bin Muslim, from Bureyd, who has said:

Abu Ja’far<sup>asws</sup> and Abu Abdullah<sup>asws</sup> regarding His<sup>azwj</sup> Statement [22:52] ***And We did not send before you any Rasool or Prophet or Muhaddith***, I said, ‘May I be sacrificed for you<sup>asws</sup>, this is not our reading [22:52] ***And We did not send before you any Rasool or Prophet or Muhaddith***’.

He<sup>asws</sup> said: ‘The Rasool<sup>as</sup> is the one to whom<sup>asws</sup> the Angel appears. He<sup>as</sup> speaks to him. And as for the Nabi<sup>as</sup>, he<sup>as</sup> sees in the dream and perhaps the Prophet-hood and the Message is gathered into one. And the Muhaddith is the one who<sup>asws</sup> hears the voice, and sees the image’. I said, ‘May Allah<sup>azwj</sup> Keep you<sup>asws</sup> well, how does he<sup>asws</sup> know that, that which he<sup>asws</sup> sees in the dream, it is the truth, and that he is from the Angels?’ He<sup>asws</sup> said: ‘The knowledge of that occurs to him<sup>asws</sup> until he<sup>asws</sup> recognises it’.

(12) حدثنا احمد بن الحسن بن علي بن فضال عن ابيه عن عبد الله بن بكير عن زرارة قال سألت ابا عبد الله عليه السلام عن الرسول وعن النبي وعن المحدث فقال الرسول الذي يعاين الملك يأتيه بالرسالة من ربه يقول يا مراك كذا وكذا والرسول يكون نبيا مع الرسالة والنبي لا يعاين الملك ينزل عليه النبأ على قلبه فيكون كالمغمى عليه فيرى في منامه قلت فما علمه ان الذي يرى في منامه حق قال يبينه الله حتى يعلم ان ذلك حق ولا يعاين الملك والمحدث الذي يسمع الصوت ولا يرى شاهدا.

12 – It has been narrated to us by Ahmad Bin Al-Hassan Bin Ali Bin Fazaal, from his father, from Abdullah Bin Bakeyr, from Zarara who said:

‘I asked Abu Abdullah<sup>asws</sup> about the Rasool<sup>as</sup>, and about the Nabi<sup>as</sup>, and about the Muhaddith. He<sup>asws</sup> said: ‘The Rasool<sup>as</sup> is the one who sees with his<sup>as</sup> eyes the Angel coming with the Message from his<sup>as</sup> Lord<sup>azwj</sup> saying that He<sup>azwj</sup> has Ordered you<sup>as</sup>

such and such, and the Rasool<sup>asws</sup> is a Nabi<sup>as</sup> with the Message. And the Nabi<sup>as</sup> does not see the Angel with his<sup>as</sup> eyes. The News descends upon his<sup>as</sup> heart and it makes him to be like unconscious, and he<sup>as</sup> does not see the Angel with his<sup>as</sup> eyes. And the Muhaddith is the one who<sup>asws</sup> hears the voice as well as sees, as a witness’.

(13) حدثنا عبد الله بن محمد عن ابراهيم بن محمد قال حدثنا اسماعيل بن يسار عن علي بن جعفر الحضرمي عن زرارة بن اعين قال سألته عن قوله تعالى وما ارسلنا من قبلك من رسول ولا نبي ولا محدث قال الرسول الذي يأتيه جبرئيل قبلا فيكلمه ويراه كما يرى احدكم صاحبه واما النبي فهو الذي يؤتى في منامه مثل رؤيا ابراهيم ونحو ماكان يأتي محمدا صلى الله عليه وآله ومنهم من تجمع له الرسالة والنبوة وكان محمد صلى الله عليه وآله ممن جمعت له النبوة والرسالة واما المحدث فهو الذي يسمع كلام الملك ولا يرى ولا يأتيه في المنام.

13 – It has been narrated to us by Abdullah Bin Muhammad, from Ibrahim Bin Muhammad, from Ismail Bin Yasaar, from Ali Bin Ja’far Al-Hazramy, from Zarara Bin Ayn who said:

‘I asked about the Statement of the High<sup>azwj</sup> [22:52] **And We did not send before you any Rasool or Prophet or Muhaddith**, he<sup>asws</sup> said: ‘The Rasool<sup>saww</sup> is the one to whom<sup>asws</sup> comes Jibraeel in front of him<sup>as</sup>. He<sup>as</sup> speaks to him, and he<sup>as</sup> sees him just as one of you sees his companion. And as for the Nabi<sup>as</sup>, he<sup>as</sup> is the one to whom<sup>as</sup> he comes in his<sup>as</sup> dream, like the dream of Ibrahim<sup>as</sup>, and something like what came to Muhammad<sup>saww</sup>, and among them is one for whom<sup>asws</sup> is gathered the Message and the Prophet-hood, and Muhammad<sup>saww</sup> was from those for whom<sup>saww</sup> was gathered the Prophet-hood and the Message. And as for the Muhaddith, he<sup>asws</sup> is the one who<sup>asws</sup> hears the speech of the Angel as well as sees it, and he comes to him in the dream’.

(14) حدثنا علي بن اسماعيل عن صفوان بن يحيى عن ابي الحسن الرضا عليه السلام قال كان أبو جعفر عليه السلام محدثا

14 – It has been narrated to us by Ali Bin Ismail, from Safwaan Bin Yahya, who has said: Abu Al-Hassan Al-Reza<sup>asws</sup> has said that Abu Ja’far<sup>asws</sup> was a Muhaddith’.

(15) وبهذا الاسناد قال قال أبو عبد الله عليه السلام كان الحسن والحسين عليهما السلام محدثين.

15 – And by this chain:

Abu Abdullah<sup>asws</sup> that Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> were both Muhaddith’.

(16) حدثنا عبد الله عن ابراهيم بن محمد الثقفى قال اخبرنا اسماعيل بن يسار حدثني علي بن جعفر الحضرمي عن سليم الشامي انه سمع عليا عليه السلام يقول انى واوصيائى من ولدى مهديون كلنا محدثون فقلت يا امير المؤمنين من هم قال الحسن و الحسين عليهما السلام ثم ابني علي بن الحسين عليهم السلام قال وعلى يومئذ رضيع ثم ثمانية من بعده واحدا بعد واحد وهم الذين اقسم الله بهم فقال ووالد وما ولد اما الوالد فرسول الله صلى الله عليه وآله وما ولد يعنى هؤلاء الاوصياء قلت يا امير المؤمنين عليه السلام تجمع امامان قال لا الا واحد هما مصمت لا ينطق حتى يمضى الاول

16 – It has been narrated to us by Abdullah, from Ibrahim Bin Muhammad Al-Thaqafy, from Ismail Bin Yasaar, from Ali Bin Ja’far Al-Hazramy, from Suleym Al-Shamy, who has said:

He heard Ali<sup>asws</sup> say: ‘I<sup>asws</sup> and my<sup>asws</sup> successors<sup>asws</sup> from my<sup>asws</sup> sons<sup>asws</sup> are guides called Muhaddith’. I said, ‘O Amir-ul-Momineen<sup>asws</sup>, who are they<sup>asws</sup>?’

He<sup>asws</sup> said: ‘Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, then his<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, who<sup>asws</sup> on that day was an infant, ‘then eight from after him<sup>asws</sup>, one after the other, and they<sup>asws</sup> are the ones by whom<sup>asws</sup> Allah<sup>azwj</sup> Swore Saying [90:3] **And the begetter and whom he begot**. As for **the begetter**, he<sup>saww</sup> is the Rasool Allah<sup>saww</sup>, **and whom he begot** means all these successors<sup>asws</sup>. I said, ‘O Amir-ul-Momineen<sup>asws</sup>, can there be two Imams<sup>asws</sup> together?’ He<sup>asws</sup> said: ‘No, except one of the two will be silent. He<sup>asws</sup> will not speak until the first one passes away’.



قال سليم الشامي سألت محمد بن ابي بكر قلت كان على عليه السلام محدثا قال نعم قلت وهل يحدث الملائكة الا الانبياء قال اما تقرأ وما ارسلنا من قبلك من رسول ولا نبي ولا محدث قلت فامير المؤمنين عليه السلام محدث قال نعم وفاطمة كانت محدثة ولم تكن نبيهة.

Suleym Al-Shamy said, 'I asked Muhammad Bin Abu Bakr. I said, 'Ali<sup>asws</sup> was a Muhaddith?' He said, 'Yes'. I said, 'And do the Angels narrate on the Prophets<sup>as</sup>?' He said, 'Have you not read **[22:52] And We did not send before you any Rasool or Prophet or Muhaddith?**' I said, 'So, Amir-ul-Momineen<sup>asws</sup> was a Muhaddith?' He said, 'Yes, and Fatima<sup>asws</sup> was a Muhaddithat, and she<sup>asws</sup> was not a Prophetess'.

(17) حدثنا أبو محمد عن عمران بن موسى بن جعفر عن علي بن اسباط عن محمد بن الفضيل عن ابي حمزة الثمالي قال سمعت ابا جعفر عليه السلام يقول وما ارسلنا من قبلك من رسول ولا نبي ولا محدث الا اذا تمنى القى الشيطان في امنيته فقلت وای شئ المحدث قال ينكت في اذنه فيسمع طنيناً كطنين الطست أو يقرع على قلبه فيستمع وقعا كوقع السلسلة على الطست فقلت نبي فقال لا مثل الخضر ومثل ذی القرنين.

**17 –** It has been narrated to us by Abu Muhammad, from Umran Bin Musa Bin Ja'far, from Ali Bin Asbaat, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly who said:

'I heard Abu Ja'far<sup>asws</sup> say: **[22:52] And We did not send before you any Rasool or prophet, but when he desired, the Shaitan made a suggestion respect to his desire**'. I said, 'And what is the Muhaddith?' He<sup>asws</sup> said: 'He<sup>asws</sup> gets whispered into his<sup>asws</sup> ears. He<sup>asws</sup> hears the ringing sound like the sound of the water ripples (on a slope), or he<sup>asws</sup> gets it imprinted on his<sup>asws</sup> heart, and it occurs like the occurrence of the episodes on the water ripples'. I said, 'A Nabias?' He<sup>asws</sup> said: 'No, like Al-Khizir<sup>as</sup> and like Zulqarnayn'.

(18) حدثنا محمد بن احمد عن محمد بن الحسين عن الحسن بن محبوب عن عبد الله بن سنان عن ابي عبد الله عليه السلام قال علم النبوة يدرج في جوارح الامام.

**18 –** It has been narrated to us by Muhammad Bin Ahmad, from Muhammad Bin Al-Husayn, from Al-Hassan Bin Mahboub, from Abdullah Bin Sinan, who said:

Abu Abdullah<sup>asws</sup> has said: 'The knowledge of the Prophet-hood is also recorded in the body of the Imam<sup>asws</sup>'.

(19) حدثنا محمد بن الحسين عن احمد بن محمد بن ابي نصر عن حماد بن عثمان عن زرارة قال سألت ابا جعفر عليه السلام من الرسول من النبي من المحدث قال الرسول صلى الله عليه وآله يأتيه جبرئيل فيكلمه قبله فيراه كما يرى الرجل صاحبه الذي يكلمه فهذا الرسول والنبي الذي يؤتى في منامه نحو رؤيا ابراهيم ونحو ما كان يأتي رسول الله صلى الله عليه وآله من السبات إذ اتاه جبرئيل هكذا النبي ومنهم يجتمع له الرسالة والنبوة وكان رسول الله صلى الله عليه وآله نبياً يأتيه جبرئيل قبله فيكلمه ويراه ويأتيه في النوم والنبي الذي يسمع كلام الملك حتى يعاينه فيحدثه فاما المحدث فهو الذي يسمع ولا يعاين ولا يؤتى في المنام.

**19 –** It has been narrated to us by Muhammad Bin Al-Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Hamaad Bin Usman, from Zarara who said:

'I asked Abu Ja'far<sup>asws</sup>, 'Who is the Rasool<sup>as</sup>, and who is the Nabi<sup>as</sup>, and who is the Muhaddith?' He<sup>asws</sup> said: 'The Rasool<sup>asws</sup>, Jibraeel comes to him<sup>as</sup>. He<sup>as</sup> speaks to him. He<sup>as</sup> sees him just as the man sees his companion with whom he speaks. This is the Rasool<sup>as</sup>. And the Nabi<sup>as</sup> is the one to whom<sup>as</sup> he comes in his<sup>as</sup> dream, something like the dream of Ibrahim<sup>as</sup> and something like what was Given to the Rasool Allah<sup>saww</sup> from the sleep if Jibraeel came to him<sup>saww</sup>. This is the Nabi<sup>as</sup>, and from among them<sup>as</sup> is one for whom is gathered the Message and the Prophet-hood, and the Rasool Allah<sup>saww</sup> was a Nabi<sup>as</sup> to whom<sup>saww</sup> came Jibraeel in front of him<sup>saww</sup>. He<sup>saww</sup> spoke to him, and he<sup>saww</sup> saw him, and he came to him<sup>saww</sup> in his<sup>saww</sup> sleep. And the Nabi<sup>as</sup> is the one who hears the speech of the Angel, even sees him with his<sup>as</sup> eyes. It occurs to him<sup>as</sup>. As for the Muhaddith, he<sup>asws</sup> is the one who<sup>asws</sup> hears, and sees with his<sup>asws</sup> eyes, as well as in the dream'.

(20) حدثنا محمد بن هارون عن ابي يحيى الواسطي عن هشام بن سالم ودرست بن ابي منصور الواسطي عنهما عليهما السلام قال الانبياء والمرسلون على اربع طبقات فنبي منباء في نفسه لا يعدو غيرها ونبي يرى في النوم ويسمع الصوت ولا يعاين في اليقظة ولم يبعث إلى احد وعليه امام مثل ماكان ابراهيم على لوط ونبي يرى في منامه ويسمع الصوت و يعاين الملك وقد ارسل إلى طائفة قلوا أو كثروا كما قال الله فارسلناه إلى مائة الف أو يزيدون قال يزيدون ثلثين الفا ونبي يرى في نومه ويسمع الصوت ويعاين في اليقظة و هو امام مثل اولى العزم وقد كان ابراهيم نبيا وليس بامام حتى قال الله انى جاعلك للناس اماما قال ومن ذريتي بانه يكون في ولده كلهم قال لا ينال عهدي الظالمين أي من عبد صنما أو وثنا.

**20 –** It has been narrated to us by Muhammad Bin Haroun, from Abu Yahya Al-Wasity, from Hashaam bin Saalim and Darsat Bin Abu Mansour Al-Wasity, who has said:

The both of them<sup>asws</sup> having said: ‘The Prophets<sup>as</sup> and the Rasools<sup>as</sup> are on four levels. A Nabi<sup>as</sup> who gets the News in his<sup>as</sup> self not with the aid of other than it, and the Nabi<sup>as</sup> who sees in his<sup>as</sup> dream and hears the voice, and does not see with his<sup>as</sup> eyes during the delivery (of the Message) no one is Sent to any of them<sup>asws</sup> at all as an Imam<sup>asws</sup>, like the example of what was Ibrahim<sup>as</sup>, on Lut<sup>as</sup>, and a Nabias who sees in his<sup>as</sup> dream, and hears the voice, and sees the Angel with his<sup>as</sup> eyes, and has been Sent a wide range of Messages, or a lot, as Allah<sup>azwj</sup> has Said: “[37:147] **And We sent him to a hundred thousand, rather they exceeded**” He<sup>asws</sup> said: ‘They exceeded by thirsty thousand. And a Nabi<sup>as</sup> who sees in his<sup>as</sup> sleep, and hears the voice, and sees with his<sup>as</sup> eyes during the deliver (of the Message), and he<sup>asws</sup> is the Imam<sup>asws</sup> like the *UI UI Azm* (Rasools<sup>as</sup>). And Ibrahim<sup>as</sup> was a Nabi<sup>as</sup> and he<sup>as</sup> was not an Imam until Allah<sup>azwj</sup> Said: “[2:124] **He said: Surely I will make you an Imam of men. Ibrahim said: And of my offspring?**” By that it would include all of his<sup>as</sup> sons. He<sup>azwj</sup> Said “**My covenant does not include the unjust**, meaning ones who worship the images and idols’.

## (2) باب في الائمة عليهم السلام انهم اعطوا خزائن الارض

CHAPTER 2 – REGARDING THE IMAMS<sup>asws</sup>, THEY (AS.) HAVE BEEN GIVEN THE TREASURES OF THE EARTH

(1) حدثنا احمد بن محمد عن عمر بن عبد العزيز عن الحميري عن يونس بن ظبيان والمفضل بن عمر وابو سلمة السراج والحسين بن ثوير بن ابي فاخته قالوا كنا عند ابي عبد الله عليه السلام فقال لنا خزائن الارض ومفاتيحها ولو شئت ان اقول باحدى رجلى اخرجي ما فيك من الذهب لخرجت قال فقال باحدى رجله فخطها في الارض خطا فانفجرت الارض ثم قال بيده فاخرج سبيكة ذهب قد شبر فتناولها فقال انظروا فيها حسا حسنا لا تشكوا ثم قال انظروا في الارض فإذا سبائك في الارض كثيرة بعضها على بعض يتلالا فقال له بعضنا جعلت فداك اعطيتمكم كل هذا وشيعتكم محتاجون فقال ان الله سيجمع لنا ولشيعتنا الدنيا والاخرة يدخلهم جنات النعيم ويدخل عدونا الجحيم.

1 – It has been narrated to us by Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Al-Humeyri, from Yunus Bin Zabyaan and Al-Mufazzal Bin Umar, and Abu Salma Al-Siraaj, and Al-Husayn Bin Thuweyr Bin Abu Fa'akhta who said:

'I was with Abu Abdullah<sup>asws</sup>. He<sup>asws</sup> said: 'For us<sup>asws</sup> are treasures of the Earth, and its keys. If I<sup>asws</sup> say with one of my leg: "Come out, what is within you from the gold", it would come out'. He<sup>asws</sup> said it with one of his<sup>asws</sup> legs. There was a cracking in the face of the Earth. The Earth burst open. Then he<sup>asws</sup> said with one of his<sup>asws</sup> hands: "A gold ingot, of a 'Shibr' (Palm of a hand) came out. He<sup>asws</sup> took it and said: 'Look at it with a good feeling and do not doubt'. Then said: 'Look in the Earth'. There were numerous ingots in the Earth, one on top of the other, shining'. One of us said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>, you<sup>asws</sup> have been given all this but your<sup>asws</sup> Shiites are needy?' He<sup>asws</sup> said that: 'Allah<sup>azwj</sup> will Gather for us<sup>asws</sup> for our<sup>asws</sup> Shiites, the world as well as the hereafter, and Enter them into Gardens of Bliss, and Enter our<sup>asws</sup> enemies into the Hell'.

(2) حدثنا محمد بن عيسى عن محمد بن حمزة بن القاسم عن اخبره عنه اخبرني ابراهيم بن موسى قال الحت على ابي الحسن الرضا في شئ اطلبه منه وكان يعدني فخرج ذات يوم يستقبل والى المدينة وكنت معه فجاء إلى قرب قصر فلان فنزل في موضع تحت شجرات ونزلت معه انا وليس معنا ثالث فقلت جعلت فداك هذا العبد قد اظلنا ولا والله ما املك درهما فيما سواه فحك بسوطه الارض حكا شديدا ثم ضرب بيده فتناول بيده سبيكة ذهب فقال انتفع بها واكتم ما رايت.

2 – It has been narrated to us by Muhammad Bin Isa, from Muhammad Bin Hamza Bin Al-Qasim, from Ibrahim Bin Musa who said:

'I insisted to Abu Al-Hassan Al-Reza<sup>asws</sup> regarding a thing from him<sup>asws</sup>, and he<sup>asws</sup> had promised me. One day I went out and met up with him<sup>asws</sup>, and I was with him<sup>asws</sup> when we came near a palace of so and so. He<sup>asws</sup> got down to a place by the trees and I descended with him<sup>asws</sup>, and there was not a third person with us. I said, 'May I be sacrificed for you<sup>asws</sup>, this servant of your is in need, by Allah<sup>azwj</sup>, has not a single Dirham elsewhere'. He<sup>asws</sup> struck his<sup>asws</sup> whip on the Earth, a severe striking, then hit it by his<sup>asws</sup> hand and took out by his<sup>asws</sup> hand an ingot of gold. He<sup>asws</sup> said: 'Make use of it and conceal what you have seen'.

(3) حدثنا علي بن يزيد عن علي بن الثمالى عن بعض من حدثه عن امير المؤمنين انه كان مع اصحابه في مسجد الكوفة فقال له رجل بابى وامى انى لا تعجب من هذه الدنيا التى في ايدى هؤلاء القوم وليست عندكم فقال يا فلان اترى انا نريد الدنيا فلا نعطها ثم قبض قبضة من الحصى فإذا هي جواهر فقال ما هذا فقلت هذا من اجود الجواهر فقال لو اردناه لكان ولكن لا نريده ثم رمى بالحصى فعادت كما كانت.

3 – It has been narrated to us by Ali Bin Yazeed, from Ali Bin Al-Thumaly, from someone who narrated the following:

Amir-ul-Momineen<sup>asws</sup> said when he<sup>asws</sup> was with his<sup>asws</sup> companions in the Masjid of Al-Kufa. A man said to him<sup>asws</sup>, 'May my father and my mother be sacrificed for you<sup>asws</sup>. I wonder at this world which is in the hands of these people, and it is not in

your<sup>asws</sup> possession'. He<sup>asws</sup> said: 'O so and so, if we<sup>asws</sup> wanted the world, we would not have given it'. Then he<sup>asws</sup> grabbed a handful of gravel, and it had become jewels. He<sup>asws</sup> said: 'What is this?' I said, 'This is from the finest of jewels'. He<sup>asws</sup> said: 'If we<sup>asws</sup> wanted it, it would be so, but we<sup>asws</sup> do not want it'. Then he<sup>asws</sup> threw the handful, and it reverted back to what it was'.

(4) حدثنا علي بن ابراهيم الجعفري عن ابي العباس عن محمد بن سليمان الحذاء البصري عن رجل عن الحسن بن ابي الحسن البصري قال لما فتح امير المؤمنين عليه السلام البصري قال من يدلنا على دار ربيع بن حكم فقال له الحسن بن ابي الحسن انا يا امير المؤمنين عليه السلام قال وكنت يومئذ غلاما قد ايفع قال فدخل منزله والحديث طويل ثم خرج وتبعه الناس فلما اجاز إلى الجبانة واكتتفه الناس فخط بسوطه خطة فاخرج ديناراً ثم خط خطة اخرى فاخرج ديناراً حتى اخرج ثلثين ديناراً

**4 –** It has been narrated to us by Ali Bin Ibrahim Al-Ja'fary, from Abu Al-Abbas, from Muhammad Bin Suleiman Al-Haza' Al-Basry, from a man, from Al-Hassan Bin Abu Al-Hasan Al-Basry who said: 'When Amir-ul-Momineen<sup>asws</sup> conquered Al-Basra, he<sup>asws</sup> said: 'Who will show us the house of Rabi'e Bin Hakam?' Al-Hassan Bin Abu Al-Hasan said to him<sup>asws</sup>, 'I will, O Amir-ul-Momineen<sup>asws</sup>'. He said, 'And on that day I was a young boy but I led the way and He<sup>asws</sup> entered into his house'. And, the Hadeeth in lengthy. Then he<sup>asws</sup> came out, and the people followed. When he<sup>asws</sup> got to the cemetery, the people surrounded him<sup>asws</sup>. He<sup>asws</sup> cracked his<sup>asws</sup> whip on the ground and Dinaars came out. Then he<sup>asws</sup> cracked it again, and Dinars came out, until thirty Dinars had come out.

فقلها في يده حتى ابصره الناس ثم ردها وغرسها بابهامه ثم قال لياتك بعدى محسن أو مسيء ثم ركب بغلة رسول الله وانصرف إلى منزله واخذنا العلامة في الموضع فحفرنا حتى بلغنا الرسخ فلم نصب شيئاً فليل للحسن يا ابا سعيد ما ترى ذلك من امير المؤمنين فقال اما انا فلا ادري ان كنوز الارض تسير الا بمثله.

He<sup>asws</sup> held it in his<sup>asws</sup> hand until the people saw it. Then he<sup>asws</sup> returned it and planted it by his<sup>asws</sup> thumb, then said: 'In case a good person or a wrongdoer may follow you after me<sup>asws</sup>'. Then he<sup>asws</sup> mounted the mule of the Rasool Allah<sup>saww</sup> and left to his<sup>asws</sup> house. And we made a mark in the place. We kept on digging but we did not get anything. It was said to Al-Hassan, 'O Abu Saeed, what did you see that from Amir-ul-Momineen<sup>asws</sup>?'. He said, 'But I do not know whether the treasures of the Earth are moving, or similar to that'.

(5) حدثنا الحسن بن احمد بن محمد بن سلمه عن محمد بن المثنى عن ابيه عن عثمان بن زيد عن جابر عن ابي جعفر عليه السلام قال دخلت عليه فشكوت إليه الحاجة قال فقال يا جابر ما عندنا درهم فلم البث ان دخل عليه الكميت فقال له جعلت فداك ان رايت ان تأذن لي حتى انشدك قصيدة قال فقال انشد فانشد قصيدة فقال يا غلام اخرج من ذلك البيت بكرة فادفعها إلى الكميت

**5 –** It has been narrated to us by Al-Hassan Bin Ahmad Bin Muhammad Bin Salma, from Muhammad Bin Al-Masny, from his father, from Usman Bin Zayd, from Jabir, who has said: 'I came to Abu Ja'far<sup>asws</sup>. I complained to him<sup>asws</sup> of my needs'. He<sup>asws</sup> said: 'O Jabir, we<sup>asws</sup> have no Dirham with us<sup>asws</sup>'. It was not before Al-Kumeyt came to him<sup>asws</sup>. He said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>, I would like you<sup>asws</sup> to allow me to recite a poem to you<sup>asws</sup>'. He<sup>asws</sup> said: 'Recite'. He recited a poem. He<sup>asws</sup> said: 'O young boy, go to that room and take out a pearl and hand it over to Kumeyt.

قال فقال له جعلت فداك ان رايت ان تأذن لي انشدك قصيدة اخرى قال انشد فانشد اخرى قال يا غلام اخرج من ذلك البيت بكرة فادفعها إلى الكميت قال فقال له جعلت فداك ان رايت ان تأذن لي انشدك ثلاثة قال له انشد فقال يا غلام اخرج من ذلك البيت بكرة فادفعها إليه قال فادفعها إليه فقال الكميت جعلت فداك والله ما احبكم لغرض الدنيا وما اردت بذلك الا صلة رسول الله صلى الله عليه وآله وما اوجب الله على من الحق قال فدعا له أبو جعفر عليه السلام ثم قال يا غلام ردها مكانها

He said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>, I would like you<sup>asws</sup> to allow me to recite to you<sup>asws</sup> another poem'. He<sup>asws</sup> said: 'Recite'. He recited another one. He<sup>asws</sup> said: 'O young boy, go to that room and take out a pearl and hand it over to Kumeyt. He came out with a pearl and handed it over to him. He said, 'May I be sacrificed for you<sup>asws</sup>, I would like you<sup>asws</sup> to allow me to recite to you a third'. He<sup>asws</sup> said: 'Recite'. He did. He<sup>asws</sup> said: 'O young boy, take out from that room a pearl and hand it over to him'. He came out with a pearl and handed it over to him.

Al-Kumeyt said, 'May I be sacrificed for you. By Allah<sup>azwj</sup>, I do not love you<sup>asws</sup> for the purpose of the world, and I do not want by that except for the connection of the Rasool Allah<sup>saww</sup>, and what Allah<sup>azwj</sup> has Obligated from the truth'. Abu Ja'far<sup>asws</sup> supplicated for him, then said: 'O young boy, return him to his place'.

قال فوجدت في نفسي وقلت قال ليس عندي درهم وامر للكميت بثلثين الف درهم قال فقام الكمييت وخرج قلت له جعلت فداك قلت ليس عندي دراهم وامرت للكميت بثلثين الف درهم فقال لي يا جابر قم وادخل البيت قال فقامت ودخلت البيت فلم اجد منه شيئا فخرجت اليه فقال لي يا جابر ماسترنا عنكم اكثر مما اظهرنا لكم فقام فاخذ بيدي وادخلني البيت ثم قال وضرب برجله الارض فإذا شبيهه بعنق البعير قد خرجت من ذهب ثم قال لي يا جابر انظر إلى هذا ولا تخبر به احدا الا من تثق به من اخوانك ان الله اقدرنا على ما نريد ولو شئنا ان تسوق الارض باذمتها لسقناها.

He said, 'I said to myself, 'He<sup>asws</sup> said, "There is no Dirham with me<sup>asws</sup>", and ordered for Al-Kumeyt thirty thousand Dirhams?'. Al-Kumeyt stood up and went out. I said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>. You<sup>asws</sup> said, "There is no Dirham with me<sup>asws</sup>", and ordered for Al-Kumeyt thirty thousand Dirhams?' He<sup>asws</sup> said to me: 'Stand up and enter the room'. I stood up and entered the room. I did not find anything in it. I came out to him<sup>asws</sup>. He<sup>asws</sup> said to me: 'O Jabir, what we<sup>asws</sup> hide from you is more than what we<sup>asws</sup> display to you'. He<sup>asws</sup> stood up, took me by the hand and made me to enter into the room. He<sup>asws</sup> hit the ground with his<sup>asws</sup> foot, it became similar to the neck of a camel that was made of gold. Then he<sup>asws</sup> said to me: 'O Jabir, look at this, and do not inform anyone except from the reliable ones of your brothers. Allah<sup>azwj</sup> has Enabled us<sup>asws</sup> to have whatever we<sup>asws</sup> want, and if we<sup>asws</sup> desired the market place of the Earth to be at our<sup>asws</sup> disposal, we<sup>asws</sup> would have done so'.

**CHAPTER 3 – REGARDING THE IMAMS<sup>asws</sup>, THAT IN THEIR<sup>asws</sup> POSSESSION ARE THE SECRETS OF ALLAH<sup>azwj</sup>, ONE LEADING ONTO THE OTHER, AND THEY<sup>asws</sup> ARE THE TRUSTEES OF IT**

**5 –** It has been narrated to us by Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Abdul Samad Bin Basheer, from Abu Al-Jaroud, who has narrated:

‘Abu Ja’far<sup>asws</sup> having said that: ‘The Rasool Allah<sup>saww</sup> called Ali<sup>asws</sup> during the illness in which he<sup>saww</sup> passed away. He<sup>saww</sup> said: ‘O Ali<sup>asws</sup>, listen to me<sup>saww</sup> until I<sup>saww</sup> divulge the Secret to you<sup>asws</sup>, what Secret Allah<sup>azwj</sup> has Divulged to me<sup>saww</sup>, and I<sup>saww</sup> entrust to you<sup>asws</sup> what Allah<sup>azwj</sup> has Entrusted to me<sup>saww</sup>’. The Rasool Allah<sup>saww</sup> did that to Ali<sup>asws</sup>, and Ali<sup>asws</sup> did the same to Al-Hassan<sup>asws</sup>, and Al-Hassan<sup>asws</sup> did the same to Al-Husayn<sup>asws</sup>, and Al-Husayn did the same to my<sup>asws</sup> father<sup>asws</sup>, and my<sup>asws</sup> father<sup>asws</sup> acted likewise to me<sup>asws</sup>’.

(6) حدثنا بنان بن محمد عن معمر بن خلاد عن ابي الحسن عليه السلام قال لا يقدر العامل ان يخبر بما يعلم فان سر الله اسره إلى جبرئيل واسره جبرئيل إلى محمد صلى الله عليه وآله واسره محمد صلى الله عليه وآله إلى من شاء الله.

**6 –** It has been narrated to us by Banaan Bin Muhammad, from Mo'mar Bin Khalaad, who has said: Abu Al-Hassan<sup>asws</sup> having said: ‘The worker has no power to inform with what he knows, for the Secret of Allah<sup>asws</sup>, He<sup>azwj</sup> Divulged it to Jibrael, and Jibrael divulged it to Muhammad<sup>saww</sup>, and Muhammad<sup>saww</sup> divulged it to whom<sup>asws</sup> Allah<sup>azwj</sup> so Desired’.

## (4) باب التفويض إلى رسول الله صلى الله عليه وآله

CHAPTER 4 – THE AUTHORISATION GIVEN TO THE RASOOL ALLAH<sup>saww</sup>

(1) حدثنا يعقوب بن يزيد عن محمد بن أبي عمير عن إبراهيم بن عبد الحميد عن أبي اسامه عن أبي جعفر عليه السلام قال ان الله خلق محمدا صلى الله عليه وآله عبدا فادبه حتى إذا بلغ أربعين سنة أوحى إليه وفوض إليه الأشياء فقال ما أتيكم الرسول فخذوه وما نهيكم عنه فانتھوا.

**1 –** It has been narrated to us by Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Abu Asamah, who has said: ‘Abu Ja’far<sup>asws</sup> having said that: ‘Allah<sup>azwj</sup> Created Muhammad<sup>saww</sup> a servant. He<sup>azwj</sup> Enlightened him<sup>saww</sup> until he<sup>saww</sup> reached the age of forty years. He<sup>azwj</sup> Revealed unto him<sup>saww</sup>, and Authorised to him<sup>saww</sup> the things. He<sup>azwj</sup> Said **[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back**’.

(2) حدثنا محمد بن عبد الجبار عن الحسن بن علي بن فضال عن ثعلبة عن زرارة انه سمع ابا عبد الله عليه السلام وابا جعفر عليه السلام يقولان ان الله فوض إلى نبيه عليهم السلام امر خلقه لينظر كيف طاعتهم ثم تلا هذه الآية وما أتيكم الرسول فخذوه وما نهيكم عنه فانتھوا.

**2 –** It has been narrated to us by Muhammad Bin Abdul Jabbar, from Al-Hassan Bin Ali Bin Fazaal, from Tha’albat, from Zarara who says: ‘I heard it from Abu Abdullah<sup>asws</sup> and Abu Ja’far<sup>asws</sup> both say that: ‘Allah<sup>azwj</sup> Authorised to His<sup>azwj</sup> Nabi<sup>as</sup> (The Prophets<sup>as</sup>) matters of His<sup>azwj</sup> Creation, to See how they are in their obedience’. Then he<sup>asws</sup> recited this Verse **[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back**’.

(3) حدثنا محمد بن عبد الجبار عن البرقي عن فضالة عن ربعي عن القاسم بن محمد قال ان الله ادب نبيه فاحسن تأديبه فقال خذ العفو واعمر بالمعروف واعرض عن الجاهلين فلما كان ذلك انزل الله وانك لعلى خلق عظيم وفوض إليه امر دينه وقال ما أتيكم الرسول فخذوه وما نهيكم عنه فانتھوا فحرم الله الخمر بعينها وحرم رسول الله صلى الله عليه وآله كل مسكر فاجاز الله ذلك وكان يضمن على الله الجنة فيجيز الله ذلك له وذكر الفرائض فلم يذكر الجد فاطعمه رسول الله صلى الله عليه وآله سهما فاجاز الله ذلك ولم يفوض إلى احد من الانبياء غيره.

**3 –** It has been narrated to us by Muhammad Bin Abdul Jabbar, from Al-Barqy, from Fazaalah, from Rabi’e, from Al-Qasim Bin Muhammad who said: ‘Allah<sup>azwj</sup> Enlightened His<sup>azwj</sup> Prophet<sup>saww</sup> with the best Education. He<sup>azwj</sup> Said: **“[7:199] Take to forgiveness and enjoin good and turn aside from the ignorant”**. When Allah<sup>azwj</sup> Sent down **[68:4] And most surely you conform to sublime morality**, and Authorised to him<sup>saww</sup> the matter of His<sup>azwj</sup> Religion, and Said **[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back**. Allah<sup>azwj</sup> Prohibited the alcohol specifically, and the Rasool Allah<sup>saww</sup> prohibited all intoxicants. Allah<sup>azwj</sup> had Approved that, and he<sup>saww</sup> gave the guarantee on Allah<sup>azwj</sup> for the Paradise. Allah<sup>azwj</sup> Approved that for him<sup>saww</sup>. And He<sup>azwj</sup> Mentioned the obligation. He<sup>azwj</sup> did not Mention their seriousness. The Rasool Allah<sup>saww</sup> fed him a section. Allah<sup>azwj</sup> Approved that, and He<sup>azwj</sup> did not Authorise to any one of the Prophets<sup>as</sup> apart from him<sup>saww</sup>. (This is not a Hadith but someone’s statement).

(4) حدثنا الحجال عن الحسن بن الحسين اللؤلؤي عن ابن سنان عن اسحق بن عمار عن أبي عبد الله عليه السلام قال ان الله ادب نبيه على ادبه فلما انتهى به إلى ما اراد قال له انك لعلى خلق عظيم ففوض إليه دينه فقال ما أتيكم الرسول فخذوه وما نهيكم عنه فانتھوا وان الله فرض في القرآن ولم يقسم للجد شيئا وان رسول الله صلى الله عليه وآله اطعمه السدس فاجاز الله له وان الله حرم الخمر بعينها وحرم رسول الله صلى الله عليه وآله كل مسكر فاجاز الله له ذلك وذلك قول الله هذا عطاونا فامنن أو امسك بغير حساب.



**4 –** It has been narrated to us by Al-Hajaal, from Al-Hassan Bin Al-Husayn Al-Lu'lu', from Ibn Sinan, from Is'haq Bin Amaar, who has said:

'Abu Abdullah<sup>asws</sup> having said that: 'Allah<sup>azwj</sup> Enlightened His<sup>azwj</sup> Prophet<sup>saww</sup> on his<sup>saww</sup> manners. When He<sup>asws</sup> Completed what He<sup>azwj</sup> Intended to, He<sup>azwj</sup> Said **[68:4] And most surely you conform to sublime morality.** He<sup>azwj</sup> Delegated to him<sup>saww</sup> His<sup>azwj</sup> Religion. He<sup>azwj</sup> Said **[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back,** and that Allah<sup>azwj</sup> (Obligated) Obligations in the Quran but did not specify anything for the ancestors and left it for Rasool Allah<sup>saww</sup> to decide, which was fixed at one-sixth. Allah<sup>azwj</sup> Permitted for him<sup>saww</sup>, and that Allah<sup>azwj</sup> Prohibited the alcohol specifically, and the Rasool Allah<sup>saww</sup> prohibited all intoxicants. Allah<sup>azwj</sup> Permitted that for him<sup>saww</sup>, and that is the Statement of Allah<sup>azwj</sup> **[38:39] This is Our free gift, therefore give freely or withhold, without reckoning**'.

(5) حدثنا محمد بن عيسى عن ابي عبد الله المؤمن عن اسحق بن عمار عن ابي عبد الله عليه السلام قال ان الله ادب نبيه حتى اذا اقامه على ما اراد قال له وأمر بالمعروف و اعرض عن الجاهلين فلما فعل ذلك له رسول الله صلى الله عليه وآله زكاه الله فقال انك لعلی خلق عظیم فلما زكاه فوض إليه دينه فقال ما اتاكم الرسول فخذوه وما نهيكم عنه فانتهوا فحرم الله الخمر وحرم رسول الله صلى الله عليه وآله كل مسكر فاجاز الله ذلك كله وان الله انزل الصلوة وان رسول الله صلى الله عليه وآله وقت اوقاتها فاجاز الله ذلك له

**5 –** It has been narrated to us by Muhammad Bin Isa, from Abu Abdullah Al-Mo'min, from Is'haq Bin Amaar, who has said:

'Abu Abdullah<sup>asws</sup> having said that: 'Allah<sup>azwj</sup> Enlightened His<sup>azwj</sup> Prophet<sup>saww</sup> until He<sup>azwj</sup> Established for him<sup>saww</sup> what He<sup>azwj</sup> Intended, He<sup>azwj</sup> Said to him<sup>saww</sup> **[7:199] Take to forgiveness and enjoin good and turn aside from the ignorant.** When the Rasool Allah<sup>saww</sup> did that for Him<sup>azwj</sup>, Allah<sup>azwj</sup> Commended him<sup>saww</sup> Saying **[68:4] And most surely you conform to sublime morality.** When He<sup>azwj</sup> Commended him<sup>saww</sup>, He<sup>azwj</sup> Delegated to him<sup>saww</sup> His<sup>azwj</sup> Religion. He<sup>azwj</sup> Said **[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back.** Allah<sup>azwj</sup> Prohibited alcohol, and the Rasool Allah<sup>azwj</sup> prohibited all intoxicants. Allah<sup>azwj</sup> Permitted him<sup>saww</sup> to do all that, and that Allah<sup>azwj</sup> Sent down Prayers, and that the Rasool Allah<sup>saww</sup> specified its timings. Allah<sup>azwj</sup> Permitted that for him<sup>saww</sup>'.

(6) حدثنا محمد بن الحسن عن جعفر بن بشير عن ابن بكير عن زرارة قال سئلت ابا جعفر عليه السلام عن اشياء من الصلوة والديات والفرايض واشياء من اشباه هذا فقال ان الله فوض إلى نبيه صلى الله عليه وآله.

**6 –** It has been narrated to us by Muhammad Bin Al-Hassan, from Ja'far Bin Basheer, from Ibn Bakeyr, from Zarara who said:

'I asked Abu Ja'far<sup>asws</sup> about things from the Prayers, and the blood-money, and the obligations, and the things from similar to these. He<sup>asws</sup> said: 'Allah<sup>azwj</sup> Delegated to His<sup>azwj</sup> Prophet<sup>saww</sup>'.

(7) حدثنا احمد بن محمد عن عبد الله بن محمد الحجال عن ثعلبة عن زرارة قال سمعت ابا جعفر و ابا عبد الله عليهما السلام يقول ان الله فوض إلى نبيه امر خلقه لينظر كيف طاعتهم ثم تلى هذه الآية ما اتاكم الرسول فخذوه وما نهيكم عنه فانتهوا.

**7 –** It has been narrated to us by Ahmad Bin Muhammad, from Abdullah Bin Muhammad Al-Hajaan, from Tha'albah, from Zarara who said:

'I heard Abu Ja'far<sup>asws</sup>, and Abu Abdullah<sup>asws</sup> say that: 'Allah<sup>azwj</sup> Delegated to His<sup>azwj</sup> Prophet<sup>saww</sup> the matters of His<sup>azwj</sup> Creatures, to See how they are in their obedience'. Then he<sup>asws</sup> recited this Verse **[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back**'.

(8) حدثنا احمد بن محمد عن الحسن بن علي بن فضال عن عبد الله بن بكير عن زرارة عن حمران قال سئلت ابا جعفر عليه السلام عن اشياء من الصلوة والديات والفرايض و واشياء من اشباه هذا فقال ان الله فوض إلى نبيه صلى الله عليه وآله.

8 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Ali Bin Fazaal, from Abdullah Bin Bakeyr, from Zarara, from Hamraan who said:

‘I asked Abu Ja’far<sup>asws</sup> about things from Prayers, and the blood-money, and the obligations, and the things from similar to these. He<sup>asws</sup> said that: ‘Allah<sup>azwj</sup> Delegated to His<sup>azwj</sup> Prophet<sup>saww</sup>’.

(9) حدثنا بعض اصحابه عن محمد بن الحسن بن علي بن النعمان عن ابن مسكان عن اسماعيل بن عبد العزيز قال قال لى جعفر بن محمد ان رسول الله صلى الله عليه وآله كان يفوض إليه ان الله تبارك وتعالى فوض إلى سليمان ملكه فقال هذا عطاؤنا فامنن أو امسك بغير حساب وان الله فوض إلى محمد نبيه فقال ما اتيكم الرسول فخذوه وما نهيكم عنه فانتهوا فقال رجل انما كان رسول الله صلى الله عليه وآله مفوضا إليه في الزرع والضرع فلو جعفر عليه السلام عنه عنقه مغضبا فقال في كل شئ والله في كل شئ.

9 – It has been narrated to us by one of his companions, from Muhammad Bin Al-Hassan, from Ali Bin No’mān, from Ibn Muskaan, from Ismail Bin Abdul Aziz who said:

‘Abu Ja’far Bin Muhammad<sup>asws</sup> said to me that: ‘The Rasool Allah<sup>saww</sup> that Allah<sup>azwj</sup> had Delegated to him<sup>saww</sup> the kingdom that He<sup>azwj</sup> had Delegated to Suleiman<sup>as</sup>’. He<sup>asws</sup> said: **‘[38:39] This is Our free gift, therefore give freely or withhold, without reckoning, and that Allah<sup>azwj</sup> Delegated to Muhammad<sup>as</sup> His<sup>azwj</sup> Prophet<sup>saww</sup>’.** He<sup>azwj</sup> Said: **‘[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back’.** A man said, ‘But, was the Rasool Allah<sup>saww</sup> Delegated regarding the agriculture and farming?’ Abu Ja’far<sup>asws</sup> turned his<sup>asws</sup> neck towards him in disapproval. He<sup>asws</sup> said: ‘Regarding everything, by Allah<sup>azwj</sup>, regarding everything’.

(10) حدثنا احمد بن محمد عن الحجال عن ثعلبة عن زرارة عن ابي جعفر و ابي عبد الله عليه السلام قال سمعته يقول ان الله فوض إلى نبيه امر خلقه لينظر كيف طاعتهم ثم تلا هذه الآية وما اتيكم الرسول فخذوه وما نهيكم عنه فانتهوا.

10 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hajaal, from Tha’albah, from Zarara, who has said:

‘I heard Abu Ja’far<sup>asws</sup> and Abu Abdullah<sup>asws</sup> say that: ‘Allah<sup>azwj</sup> Delegated to His<sup>azwj</sup> Prophet<sup>saww</sup> the matters of His<sup>azwj</sup> creatures to see how they are in their obedience’. Then he<sup>asws</sup> recited this Verse **‘[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back’.**

(11) حدثنا محمد بن عيسى عن النضر بن سويد عن عبد الله بن سليمان عن رواه عن عبد الله سليمان عن ابي جعفر عليه السلام قال ان الله ادب محمدا صلى الله عليه وآله تأديبا ففوض إليه الامر وقال ما اتيكم الرسول فخذوه وما نهيكم عنه فانتهوا وكان مما امره الله في كتابه فرايض الصلب وفرض رسول الله صلى الله عليه وآله للجد فاجاز الله ذلك له.

11 – It has been narrated to us by Muhammad Bin Isa, from Al-Nazar Bin Suweyd, from Abdullah Bin Suleiman, from Abdullah Suleiman, who has said:

‘Abu Ja’far<sup>asws</sup> having said that: ‘Allah<sup>azwj</sup> Enlightened Muhammad<sup>saww</sup> in the Highest Levels of morals. He<sup>azwj</sup> Delegated to him<sup>saww</sup> the matters and Said **‘[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back’**, and from these Allah<sup>azwj</sup> had Ordered in His<sup>azwj</sup> Book were the obligations from the Prophet as for the descendants and the Rasool Allah<sup>saww</sup> obligated those also for the ancestors. Allah<sup>azwj</sup> Approved that for him<sup>saww</sup>’.

(12) حدثنا يعقوب بن يزيد ومحمد بن عيسى عن زياد القندي عن محمد بن عماره عن فضيل بن يسار قال سئلته كيف كان يصنع امير المؤمنين بشارب الخمر قال كان يحده قلت فان كان عاد قال يحده ثلث مرات فان عاد كان يقتله قلت كيف كان يصنع بشارب المسكر قال مثل ذلك قلت فمن شرب شربة مسكر كمن شرب شربة خمر قال سواء فاستعظمت ذلك فقال لى يا فضيل لا تستعظم ذلك فان الله انما بعث محمدا رحمة للعالمين والله ادب نبيه فاحسن تأديبه فلما انتدب

**12** – It has been narrated to us by Yaqoub Bin Yazeed and Muhammad Bin Isa, from Ziyad Al-Qindy, from Muhammad Bin Amaara, from Fazeyl Bin yasaar who said:

‘I asked him<sup>asws</sup>, ‘How did Amir-ul-Momineen<sup>asws</sup> deal with the drinker of alcohol?’ He<sup>asws</sup> said: ‘He<sup>asws</sup> limited it’. I said, ‘And if he returned to it?’ He<sup>asws</sup> said: ‘He<sup>asws</sup> limited it three times, and if he returned to it, he<sup>asws</sup> killed him’. I said, ‘How did he<sup>asws</sup> deal with the drinker of intoxicants?’ He<sup>asws</sup> said: ‘Similar to that’. I said, ‘Is the one who drinks intoxicants like the one who drinks alcohol?’ He<sup>asws</sup> said: (yes, it’s the) ‘Same’. I considered that as great (major issue). He<sup>asws</sup> said to me: ‘Do not consider that to be great, for Allah<sup>azwj</sup> Who Sent Muhammad<sup>saww</sup> as a Mercy to the Worlds, and Allah<sup>azwj</sup> Enlightened His<sup>azwj</sup> Prophet<sup>saww</sup> with the best morality. When He<sup>azwj</sup> Completed it, He<sup>azwj</sup> Placed to him<sup>saww</sup> (the Religion). Allah<sup>azwj</sup> Prohibited the alcohol, and the Rasool Allah<sup>saww</sup> prohibited all intoxicants. Allah<sup>azwj</sup> Permitted that for him<sup>saww</sup>; and Allah<sup>azwj</sup> Sanctified Mecca, and the Rasool Allah<sup>saww</sup> sanctified Al-Medina. Allah<sup>azwj</sup> Permitted for him<sup>saww</sup> all of that; and Allah<sup>azwj</sup> Obligated the obligations from the ‘Ahl Al-Bayt’ (The Family of the Prophet<sup>saww</sup>) and that the Rasool Allah<sup>saww</sup> included in it the ancestors. Allah<sup>azwj</sup> Permitted for him<sup>saww</sup> all of that. Then he<sup>asws</sup> said to him: ‘O Fazeyl, they have distorted (Tahreef), what have they distorted **[4:80] Whoever obeys the Rasool, he indeed obeys Allah**’.

(13) حدثنا يعقوب بن يزيد عن زياد القندي عن عبد الله بن سنان عن أبي عبد الله عليه السلام قال قلت له كيف كان يصنع أمير المؤمنين عليه السلام بشارب الخمر قال كان يحده قلت فإن عاد قال يحده ثلاث مرات فإن عاد كان يقتله قلت فمن شرب الخمر كما شرب المسكر قال سواء فاستعظمت ذلك فقال لا تستعظم ذلك إن الله لما أدب نبيه انتدب ففوض إليه وإن الله حرم مكة وإن رسول الله حرم المدينة فاجاز الله له ذلك وإن الله حرم الخمر وإن رسول الله حرم المسكر فاجاز الله ذلك كله وإن الله فرض الفرائض من الصلب وإن رسول الله صلى الله عليه وآله يطعم الجد فاجاز الله ذلك له ثم قال حرف وما حرف من يطع الرسول فقد اطاع الله.

**13** – It has been narrated to us by Yaqoub Bin Yazeed, from Ziyad Al-Qindy, from Abdullah Bin Sinan, who has said:

‘I asked Abu Abdullah<sup>asws</sup>, ‘How did Amir-ul-Momineen<sup>asws</sup> deal with the drinker of alcohol?’ He<sup>asws</sup> said: ‘He<sup>asws</sup> limited it’. I said, ‘And if he returned to it?’ He<sup>asws</sup> said: ‘He<sup>asws</sup> limited it three times, and if he returned to it, he<sup>asws</sup> killed him’. I said, ‘Is the one who drinks intoxicants like the one who drinks alcohol?’ He<sup>asws</sup> said: ‘(Yes it’s the) Same’. I considered that as great (major issue). He<sup>asws</sup> said to me: ‘Do not consider that to be great. When Allah<sup>azwj</sup> Enlightened His<sup>azwj</sup> Prophet<sup>saww</sup> (with the best morality) and He<sup>azwj</sup> Completed it, He<sup>azwj</sup> Placed to him<sup>saww</sup> (the Religion). Allah<sup>azwj</sup> Sanctified Mecca, and the Rasool Allah<sup>saww</sup> sanctified Al-Medina. Allah<sup>azwj</sup> Permitted for him<sup>saww</sup> all of that. Allah<sup>azwj</sup> Prohibited the alcohol, and the Rasool Allah<sup>saww</sup> prohibited all intoxicants. Allah<sup>azwj</sup> Permitted that for him<sup>saww</sup>; and Allah<sup>azwj</sup> Obligated the obligations from the ‘Ahl Al-Bayt’ (The Family of the Prophet<sup>saww</sup>) and that the Rasool Allah<sup>saww</sup> included in it the ancestors. Allah<sup>azwj</sup> Permitted for him<sup>saww</sup> all of that. Then he<sup>asws</sup> said to him: ‘O Fazeyl, they have distorted (Tahreef), and what have they distorted **[4:80] Whoever obeys the Rasool, he indeed obeys Allah**’.

(14) حدثنا أحمد بن محمد عن أحمد بن محمد بن أبي نصر عن حماد بن عثمان عن زرارة عن أبي جعفر عليه السلام قال وضع رسول الله صلى الله عليه وآله دية العين ودية النفس ودية الأنف وحرم النبيذ وكل مسكر فقال له رجل فوضع هذا رسول الله صلى الله عليه وآله من غير أن يكون جاء فيه شيء قال نعم ليعلم من يطع الرسول ومن يعصيه.

**14** – It has been narrated to us by Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr, from Hamaad Bin Usman, from Zarara, who has said:

'Abu Ja'far<sup>asws</sup> said: 'The Rasool Allah<sup>saww</sup> laid down the blood-money for the eye, and blood-money for the soul, and blood-money for the nose, and prohibited the Nabeez (alcoholic drink) and all intoxicants'. A man said to him<sup>asws</sup>, 'The Rasool Allah<sup>saww</sup> laid down this, from other than what had Come (in Revelation) regarding it?' He<sup>asws</sup> said: 'Yes, so that to know who obeys the Rasool<sup>saww</sup> and who does not'.

(15) حدثنا عبد الله بن عامر عن أبي عبد الله البرقي عن الحسن بن عثمان عن محمد بن الفضيل عن أبي حمزة الثمالي قال قرأت هذه الآية إلى أبي جعفر عليه السلام ليس لك من الأمر شيء قول الله تعالى لنبيه وأنا أريد أن أسأله عنها فقال أبو جعفر عليه السلام بل شيء يشئ مرتين وكيف لا يكون له من الأمر شيء فقد فوض الله إليه دينه فقال ما أتيكم الرسول فخذوه وما نهيكم عنه فانتهاوا فما أحل رسول الله صلى الله عليه وآله فهو حلال وما حرم فهو حرام.

15 – It has been narrated to us by Abdullah Bin Aamir, from Abu Abdullah Al-Barqy, from Al-Hassan Bin Usman, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly who said:

'I recited this Verse to Abu Ja'far<sup>asws</sup> [3:128] **You have no concern in the affair, the Statement of Allah<sup>azwj</sup> to His<sup>azwj</sup> Prophet<sup>saww</sup>, and I wanted that I should ask him<sup>asws</sup> about it'. Abu Ja'far<sup>asws</sup> said: 'And a thing and something twice, and how can there be for him<sup>saww</sup> from the Commands, a thing. Allah<sup>azwj</sup> had Placed His<sup>azwj</sup> Religion to him<sup>saww</sup>. He<sup>azwj</sup> Said [59:7] **and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back**. Whatever the Rasool Allah<sup>saww</sup> has permitted, it is permissible, and what he<sup>saww</sup> has prohibited, it is forbidden'.**

(16) حدثنا أحمد بن محمد بن محمد بن اسماعيل عن محمد بن عذافر عن عبد الله بن سنان عن بعض أصحابنا عن أبي جعفر عليه السلام قال إن الله تبارك وتعالى أدب محمدا صلى الله عليه وآله فلما تأدب فوض إليه فقال تبارك وتعالى ما أتيكم الرسول فخذوه وما نهيكم عنه فانتهاوا فقال من يطع الرسول فقد أطاع الله فكان فيما فرض في القرآن فرايض الصلب وفرض رسول الله صلى الله عليه وآله فرايض الجد فاجاز الله ذلك له وانزل الله في القرآن تحريم الخمر بعينها فحرم رسول الله صلى الله عليه وآله تحريم المسكر فاجاز الله له ذلك في أشياء كثيرة فما حرم رسول الله صلى الله عليه وآله فهو بمنزلة ما حرم الله.

16 – It has been narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Azaafar, from Abdullah Bin Sinan, from one of our companions, from Abu Ja'far<sup>asws</sup> having said that: 'Allah<sup>azwj</sup> Blessed and High Enlightened Muhammad<sup>saww</sup>. When he<sup>saww</sup> achieved the morals, Placed to him<sup>saww</sup> (the Religion). The Blessed and High Said [59:7] **and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back**. He<sup>azwj</sup> Said [4:80] **Whoever obeys the Rasool, he indeed obeys Allah**. Allah<sup>azwj</sup> Obligated the obligations from the 'Ahl Al-Bayt' (The Family of the Prophet<sup>saww</sup>) and that the Rasool Allah<sup>saww</sup> included in it the ancestors. Allah<sup>azwj</sup> Permitted that for him<sup>saww</sup>, and Allah<sup>azwj</sup> Send down in His<sup>azwj</sup> Book the Prohibition of the alcohol especially. The Rasool Allah<sup>saww</sup> prohibited the intoxicants. Allah<sup>azwj</sup> Permitted that for him<sup>saww</sup> in many of the things. The prohibition of the Rasool Allah<sup>saww</sup> is of the same status of the Prohibition of Allah<sup>azwj</sup>'.

(17) حدثنا أحمد بن محمد بن محمد بن الحسين بن سعيد عن علي بن النعمان عن ابن مسكان عن المعلى بن خنيس عن أبي عبد الله عليه السلام قال ما أعطى الله نبيا شيئا إلا وقد أعطاه محمدا صلى الله عليه وآله قال لسليمان بن داود عليه السلام فامتن أو امسك بغير حساب وقال لمحمد صلى الله عليه وآله ما أتيكم الرسول فخذوه وما نهيكم عنه فانتهاوا.

17 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ali Bin Al-No'man, from Ibn Muskaan, from Al-Moala Bin Khunays, who has said the following: Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> did not Give to the Prophets<sup>as</sup> what He<sup>azwj</sup> Gave it to Muhammad<sup>saww</sup>. He<sup>azwj</sup> Said for Suleiman Bin Dawood<sup>as</sup> [38:39] **therefore give freely or withhold, without reckoning**, and Said for Muhammad<sup>saww</sup> [59:7] **and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back**'.

(18) حدثنا ابراهيم بن هاشم عن عمرو بن عثمان عن محمد بن عذافر عن رجل من اخواننا عن محمد بن علي عليه السلام قال ان الله تبارك وتعالى ادب محمدا صلى الله عليه وآله فلما تأدب فوض إليه الامر فقال تبارك وتعالى ما اتيكم الرسول فخذوه وما نهيكم عنه فانتهوا فقال من يطع الرسول فقد اطاع الله فكان فيما فرض الله في القرآن فرايض الصلب وفرض رسول الله صلى الله عليه وآله فرايض الجد فاجاز الله ذلك وانزل الله له في القرآن تحريم الخمر بعينها وحرم رسول الله صلى الله عليه وآله كل مسكر فاجاز الله ذلك له واشياء كثيرة وكل ما حرم رسول الله صلى الله عليه وآله فهو بمنزلة ما حرم الله.

**18 –** It has been narrated to us by Ibrahim Bin Hashaam, from Amro Bin Usmaan, from Muhammad Bin Azaafar, from a man from our brothers, who has said:

‘Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> having said that: ‘Allah<sup>azwj</sup> Blessed and Highly Enlightened Muhammad<sup>saww</sup>. When he<sup>saww</sup> achieved the morals, He<sup>azwj</sup> Placed to him<sup>saww</sup> the Commands. The Blessed and High Said **[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back.** He<sup>azwj</sup> Said **[4:80] Whoever obeys the Rasool, he indeed obeys Allah.** Allah<sup>azwj</sup> Obligated in the Book the obligations from the ‘Ahl Al-Bayt’ (The Family of the Prophet<sup>saww</sup>) and that the Rasool Allah<sup>saww</sup> included in it the ancestors. Allah<sup>azwj</sup> Permitted that for him<sup>saww</sup>, and Allah<sup>azwj</sup> Send down in His<sup>azwj</sup> Book the Prohibition of the alcohol especially. The Rasool Allah<sup>saww</sup> prohibited the intoxicants. Allah<sup>azwj</sup> Permitted that for him<sup>saww</sup> in many of the things. The prohibition of the Rasool Allah<sup>saww</sup> is of the same status of the Prohibition of Allah<sup>azwj</sup>’.

(19) حدثنا ابراهيم بن هاشم عن يحيى بن ابي عمران عن يونس عن ابراهيم بن عبد الحميد عن ابي بصير قال سئلت ابا عبد الله عليه السلام عن قوله ان الله فوض الامر إلى محمد صلى الله عليه وآله فقال ما اتيكم الرسول فخذوه وما نهيكم عنه فانتهوا قال ان الله خلق محمدا صلى الله عليه وآله طاهرا ثم ادبه حتى قومه على ما اراد ثم فوض إليه الامر فقال ما اتيكم الرسول فخذوه وما نهيكم عنه فانتهوا فحرم الله الخمر بعينها وحرم رسول الله صلى الله عليه وآله المسكر من كل شراب وفرض الله فرايض الصلب واعطى رسول الله صلى الله عليه وآله الجد فاجاز الله له ذلك واشياء ذكرها من هذا الباب.

**19 –** It has been narrated to us by Ibrahim Bin Hashim, from Yahya Bin Abu Umran, from Yunus, from Ibrahim Bin Abdul Hameed, from Abu Baseer who said:

‘I asked Abu Abdullah<sup>asws</sup> about His<sup>azwj</sup> Statement that Allah<sup>azwj</sup> had Delegated the Commands to Muhammad<sup>saww</sup>. He<sup>asws</sup> said: ‘**[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back.** Allah<sup>azwj</sup> Prohibited the alcohol specifically, and the Rasool Allah<sup>saww</sup> prohibited all intoxicants from every drink, and Allah<sup>azwj</sup> Obligated the obligations from the ‘Ahl Al-Bayt’ (The Family of the Prophet<sup>saww</sup>) and that the Rasool Allah<sup>saww</sup> included in it the ancestors. Allah<sup>azwj</sup> Permitted that for him<sup>saww</sup>, and things which have been mentioned from this subject’.

## (5) باب في ان ما فوض إلى رسول الله ص فقد فوض إلى الائمة عليهم السلام

CHAPTER 5 – REGARDING THAT WHATEVER WAS AUTHORISED TO THE RASOOL ALLAH<sup>saww</sup> HAS BEEN AUTHORISED TO THE IMAMS<sup>asws</sup>

(1) حدثنا يعقوب بن يزيد عن احمد بن الحسن بن زياد عن محمد بن الحسن الميثمي عن ابيه عن ابي عبد الله قال سمعته يقول ان الله ادب رسوله صلى الله عليه وآله حتى قومه على ما اراد ثم فوض إليه فقال ما اتيكم الرسول فخذوه وما نهيكم عنه فانتهوا فما فوض الله إلى رسوله فقد فوضه إلينا.

1 – It has been narrated to us by Yaqoub Bin Yazeed, from Ahmad Bin Al-Hassan Bin Ziyad, from Muhammad Bin Al-Hassan Al-Maysami, from his brother, who has said:

'I heard Abu Abdullah<sup>asws</sup> say that: 'Allah<sup>azwj</sup> Enlightened the Rasool Allah<sup>saww</sup> until He<sup>azwj</sup> Established him<sup>saww</sup> with what He<sup>azwj</sup> Intended, then Delegated to him<sup>saww</sup>. He<sup>azwj</sup> Said "[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back". Whatsoever Allah<sup>azwj</sup> Authorised to His<sup>azwj</sup> Rasool<sup>saww</sup>, He<sup>azwj</sup> Authorised it to us<sup>asws</sup>.'

(2) حدثنا احمد بن محمد عن ابيه عن عبد الله بن المغيرة عن عبد الله بن سنان عن موسى بن اشيم قال دخلت على ابي عبد الله فسألته عن مسألة فأجابني فيينا انا جالس إذ جائه رجل فسأله عنها بعينها فأجابته بخلاف ما اجابني ثم جاء اخر فسأله عنها بعينها فأجابته بخلاف ما اجابني واجاب صاحبي ففزعت من ذلك وعظم على

2 – It has been narrated to us by Ahmad Bin Muhammad, from his father, from Abdullah Bin Al-Mugheira, from Abdullah Bin Sinan, from Musa bin Asheem who said:

'I came to Abu Abdullah<sup>asws</sup>. I asked him<sup>asws</sup> a question, he<sup>asws</sup> answered me. Whilst I was seated, when a man came up. He asked him<sup>asws</sup> exactly the same question, he<sup>asws</sup> answered it differently to what he<sup>asws</sup> had answered me. Then another one came up. He asked him<sup>asws</sup> exactly the same question, he<sup>asws</sup> answered him differently to what he<sup>asws</sup> had answered to my companion and me. I was gravely concerned from that, for it was a big thing to me.

فلما خرج القوم نظر إلى فقال يابن اشيم كانك جزعت قلت جعلني الله فداك انما جزعت من ثلث اقاويل في مسألة واحدة فقال يابن اشيم ان الله فوض إلى داود عليه السلام امر ملكه فقال هذا عطاؤنا فامنن أو امسك بغير حساب وفوض إلى محمد صلى الله عليه وآله امر دينه فقال ما اتيكم الرسول صلى الله عليه وآله فخذوه وما نهيكم عنه فانتهوا فان الله تبارك وتعالى فوض إلى الائمة منا والينا ما فوض إلى محمد صلى الله عليه وآله فلا تجزع.

When the people went out, he<sup>asws</sup> looked at me and said: 'O Ibn Asheym, you look gravely concerned'. I said, 'May Allah<sup>azwj</sup> Make me to be sacrificed for you<sup>asws</sup>, but I am concerned from three of your<sup>asws</sup> statements regarding one question'. He<sup>asws</sup> said: 'O Ibn Hasheym, Allah<sup>azwj</sup> Authorised for Dawood<sup>as</sup> the matter of His<sup>azwj</sup> Kingdom. He<sup>azwj</sup> Said "[38:39] This is Our free gift, therefore give freely or withhold, without reckoning", and Authorised for Muhammad<sup>saww</sup> the matter of His<sup>azwj</sup> Religion. He<sup>azwj</sup> Said "[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back". Allah<sup>azwj</sup> Blessed and High Authorised to the Imams<sup>asws</sup> from us<sup>asws</sup>, and to us<sup>asws</sup> is what has been Authorised to Muhammad<sup>saww</sup>. Do not be concerned'.

(3) حدثنا احمد بن محمد عن الحسين بن سعيد عن بعض اصحابنا عن سيف بن عميره عن ابي حمزة الثمالي قال سمعت ابا جعفر عليه السلام يقول من احلنا له شيئاً اصابه من اعمال الظالمين فهو له حلال لان الائمة منا مفوض إليهم فما احلوا فهو حلال وما حرموا فهو حرام.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from one of our companions, from Sayf Bin Umeyr, from Abu Hamza Al-Thumaly who said:

'I heard Abu Ja'far<sup>asws</sup> say: 'It is in our jurisdiction to permit one to work for the unjust (ruler), since the Imams from us have been Authorised (by Allah) to permit whatever

we<sup>asws</sup> want, it becomes permissible, and whatever we prohibit, it becomes prohibited

(4) حدثنا احمد بن موسى عن على بن اسماعيل عن صفوان عن عاصم بن حميد عن ابن اسحق عن ابي عبد الله عليه السلام فسمعتة يقول ان الله ادب نبيه على محبته فقال انك لعلى خلق عظيم ثم فوض إليه فقال ما اتاكم الرسول فخذوه وما نهكم عنه فانتهوا وقال من يطع الرسول صلى الله عليه وآله فقد اطاع الله قال ثم قال وان نبى الله فوض إلى على عليه السلام و ائتمنه فسلمتم وجدد الناس والله لحسبكم ان تقولوا إذا قلنا وتصمتوا إذا صمتنا ونحن فيما بينكم وبين الله فما جعل الله لاحد من خير في خلاف امرنا.

4 – It has been narrated to us by Ahmad Bin Musa, from Ali Bin Ismail, from Safwaan, from Aasim Bin Hameed, from Ibn Is'haq, who has said:

'I heard Abu Abdullah<sup>asws</sup> say that: 'Allah<sup>azwj</sup> Enlightened His<sup>azwj</sup> Prophet<sup>saww</sup> on the Morality of Love. He<sup>azwj</sup> Said "[68:4] **And most surely you conform to sublime morality**", then Gave him<sup>saww</sup> the Authority. He<sup>azwj</sup> Said "[59:7] **and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back**", and Said "[4:80] **Whoever obeys the Rasool, he indeed obeys Allah**". Then Abu Abdullah<sup>asws</sup> said: 'The Prophet<sup>saww</sup> of Allah<sup>azwj</sup> gave the Authorisation to Ali<sup>asws</sup> and entrusted to him<sup>asws</sup> that all of them should submit (to him<sup>asws</sup>), but the people fought against (him<sup>asws</sup>). By Allah<sup>azwj</sup> it is sufficient for you all that you should speak if we<sup>asws</sup> speak, and you be silent when we<sup>asws</sup> remain silent, and we<sup>asws</sup> are, between you all and Allah<sup>azwj</sup>. Allah<sup>azwj</sup> has not Kept betterment for anyone in opposition to our<sup>asws</sup> commands'.

(5) حدثنا احمد بن محمد عن ابن ابي نجران عن عاصم بن حميد عن ابي اسحق النحوي قال سمعت ابا جعفر عليه السلام يقول ان الله ادب نبيه على محبته فقال انك لعلى خلق عظيم قال ثم فوض إليه فقال ما اتاكم الرسول فخذوه وما نهكم عنه فانتهوا ومن يطع الرسول فقد اطاع الله وان رسول الله وان رسول الله صلى الله عليه وآله فوض إلى على وائتمنه فسلمتم وجدد الناس ونحن فيما بينكم وبين الله ما جعل الله لاحد من خير في خلافه.

5 – It has been narrated to us by Ahmad Bin Muhammad, from Ibn Abu Najraan, from Aasim Bin Hameed, from Abu Is'haq Al-Nahwy who said:

'I heard Abu Ja'far<sup>asws</sup> say that: 'Allah<sup>azwj</sup> Enlightened His<sup>azwj</sup> Prophet<sup>saww</sup> on His<sup>azwj</sup> Love. He<sup>azwj</sup> Said "[68:4] **And most surely you conform to sublime morality**", the Authorised to him<sup>saww</sup>. He<sup>azwj</sup> Said "[59:7] **and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back**", and Said "[4:80] **Whoever obeys the Rasool, he indeed obeys Allah**", and that the Rasool Allah<sup>saww</sup> gave the Authorisation to Ali<sup>asws</sup>, and entrusted to him<sup>asws</sup> so that you all submit to him<sup>asws</sup> but the people fought against (him<sup>asws</sup>), and we<sup>asws</sup> are between you all and Allah<sup>azwj</sup>. Allah<sup>azwj</sup> has no Kept betterment for anyone in opposition to him<sup>asws</sup>.

(6) حدثنا محمد بن عبد الجبار عن الحسن بن الحسين عن احمد بن محمد بن الحسن بن زياد عن ابيه عن ابي عبد الله عليه السلام قال سمعتة يقول ان الله ادب رسوله حتى قومه على ما اراد ثم فوض إليه فقال ما اتاكم الرسول فخذوه وما نهكم عنه فانتهوا فما فوض إلى رسول الله صلى الله عليه وآله فوض إلينا.

6 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Al-Hassan Bin Al-Husayn, from Ahmad Bin Al-Hassan, from Muhammad Bin Al-Hassan Bin Zyad, from his father, who has said:

'I heard Abu Abdullah<sup>asws</sup> say that: 'Allah<sup>azwj</sup> Enlightened His<sup>azwj</sup> Rasool<sup>saww</sup> until Established him<sup>saww</sup> on whatever He<sup>azwj</sup> Intended, then Authorised to him<sup>saww</sup>. He<sup>azwj</sup> Said "[59:7] **and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back**". Whatever was Authorised to the Rasool Allah<sup>saww</sup>, has also been Authorised to us<sup>asws</sup>.

(7) حدثنا احمد بن محمد عن الحسين بن سعيد عن عبد الرحمن بن ابي نجران والحسن بن على بن فضال عن عاصم عن النحوي قال سمعت ابا عبد الله عليه السلام يقول ان الله ادب نبيه على محبته فقال انك لعلى خلق عظيم ثم فوض إليه

7 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Abdul Rahman Bin Abu Najraan, and Al-Hassan Bin Ali Bin Fazaal, from Aasim, from Nahwy who said: 'I heard Abu Abdullah<sup>asws</sup> say that: 'Allah<sup>azwj</sup> Enlightened His<sup>azwj</sup> Prophet<sup>saww</sup> on the Morality of Love. He<sup>azwj</sup> Said "[68:4] **And most surely you conform to sublime morality**", the Authorised to him<sup>saww</sup>. He<sup>azwj</sup> Said "[59:7] **and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back**", and Said "[4:80] **Whoever obeys the Rasool, he indeed obeys Allah**". Then Abu Abdullah<sup>asws</sup> said that: 'The Rasool Allah<sup>saww</sup> Authorised to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and entrusted to him<sup>asws</sup>.

(8) حدثنا ابراهيم بن هاشم عن يحيى بن ابي عمران عن يونس عن بكار بن ابي بكر عن موسى بن اشيم قال كنت عند ابي عبد الله عليه السلام فسأله رجل عن آية من كتاب الله فاخبره بها ثم دخل عليه رجل فسأله عن تلك الآية فاخبره بخلاف ما اخبره

8 – It has been narrated to us by Ibrahim Bin Hashim, from Yahya Bin Abu Umran, from Yunus, from Bakaar Bin Abu Bakr, from Musa Bin Ashem who said: 'I was in the presence of Abu Abdullah<sup>asws</sup>. A man asked him<sup>asws</sup> about a Verse from the Book of Allah<sup>azwj</sup>. He<sup>asws</sup> informed him about it. Then another man entered. He<sup>asws</sup> asked about that (the same) Verse. He<sup>asws</sup> informed him differently to what he<sup>asws</sup> had informed him (the first man).

فدخلني من ذلك ما شاء الله حتى كاد قلبي يشرح بالسكاكين فقلت في نفسي تركت ابا قتاده بالشام لا يخطى بالواو وشبهها وجئت إلى هذا يخطى هذا الخطاء كله ودخل عليه آخر فسأله عن تلك الآية بعينها فاخبره بخلاف ما اخبرني واخبر صاحبي فسكنت نفسي وعلمت ان ذلك عنه تعمد قال ثم التفت إلى فقال يابن اشيم ان الله فوض إلى سليمان بن داود عليه السلام فقال هذا عطاؤنا فامنن أو امسك بغير حساب وفوض إلى نبيه صلى الله عليه وآله فقال ما اتيكم الرسول فخذوه وما نهيكم عنه فانتهوا فما فوض إلى رسول الله صلى الله عليه وآله فقد فوضه إلينا.

This started troubling me, what Allah<sup>azwj</sup> Desired, until my heart was as if it is being cut by knives. I said to myself, 'I left Abu Qatada in Shaam, who do not make a mistake in writing a 'Waaw' (Letter of Arabic Alphabet) and similar to that, and may be I have made a mistake (to leave him). This is the mistake, all of it. And another one came to him<sup>asws</sup>. He asked him<sup>asws</sup> about that very same Verse. He<sup>asws</sup> informed him differently to what he had informed me, and informed my companion. I calmed myself, and knew that this is being done deliberately. Then he<sup>asws</sup> turned to me saying: 'O Ibn Asheym, Allah<sup>azwj</sup> had Authorised to Suleiman Bin Dawood<sup>as</sup>. He<sup>azwj</sup> Said: "[38:39] **This is Our free gift, therefore give freely or withhold, without reckoning**", and Authorised to His<sup>azwj</sup> Prophet<sup>saww</sup>. He<sup>azwj</sup> Said: "[59:7] **and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back**". Whatever was Authorised to the Rasool Allah<sup>saww</sup>, has been Authorised to us<sup>asws</sup>.

(9) حدثنا احمد بن محمد عن الحجال عن ثعلبة بن ميمون عن زكريا الزجاجي قال سمعت ابا جعفر عليه السلام يذكر ان عليا عليه السلام كان فيما ولى بمنزلة سليمان بن داود قال الله تعالى امنن أو امسك بغير حساب.

9 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hajaal, from Tha'albat Bin Maymoun, from Zakariya Al-Zajajy who said: 'I heard Abu Ja'far<sup>asws</sup> mention that: 'Ali<sup>asws</sup> was a Guardian of the status of Suleiman Bin Dawood<sup>as</sup>. Allah<sup>azwj</sup> has Said "[38:39] **therefore give freely or withhold, without reckoning**".



(10) حدثنا محمد بن خالد الطيالسي عن سيف بن عميرة عن أبي بكر الحضرمي عن رفيد مولى ابن هبيرة قال أبو عبد الله عليه السلام إذا رايت القائم أعطى رجلا مائة ألف و أعطى اخر درهما فلا يكبر في صدرك وفي رواية اخرى فلا يكبر ذلك في صدرك فان الامر مفوض إليه.

10 – It has been narrated to us by Muhammad Bin Khalid Al-Tayaalisy, from Sayf Bin Umeyra, from Abu Bakr Al-Hazramy, from Rafeed the slave of Ibn Hubeyra who said:

‘Abu Abdullah<sup>asws</sup> said: ‘If you were to see Al-Qaim<sup>asws</sup> (you will see that he<sup>asws</sup> will) give to a man one hundred thousand while giving to another man (only) one Dirham, (at this you must) overcome the uneasiness of your chest’, and in another report (Imam<sup>asws</sup> said), ‘do not restrict your chest from expansion (to comfortably accept it)’, ‘for that is the matter which has been Authorised to him<sup>asws</sup>’.

(11) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن النضر بن سويد عن علي بن صامت عن اديم بن الحسن قال اديم سأله موسى بن اشيم يعني ابا عبد الله عليه السلام عن آية من كتاب الله فخبيره بها فلم يبرح حتى دخل رجل فسأله عن تلك الآية بعينها فخبيره بخلاف ما اخبره قال ابن اشيم فدخلني من ذلك ما شاء الله حتى كنت كاد قلبي يشرح بالسكاكين وقلت تركت ابا قتادة بالشام لا يخطئ في الحرف الواحد الواو و شبهها وجئت إلى من يخطئ هذا الخطاء كله فبينما انا كذلك إذ دخل عليه رجل اخر فسأله عن تلك الآية بعينها فخبيره بخلاف ما اخبرني والذي سأله بعدى فتجلى عني وعلمت ان ذلك تعمد منه فحدثت بشئ في نفسي

11 – It has been narrated to us by Abdullah Bin Ja’far, from Muhammad Bin Isa, from Al-Nazar Bin Suweyd, from Ali Bin Saamit, from Adeem Bin Al-Hassan who said:

‘Musa Bin Al-Asheym asked Abu Abdullah<sup>asws</sup> about a Verse from the Book of Allah<sup>azwj</sup>. He<sup>asws</sup> informed him about it. It wasn’t long before a man entered and asked him<sup>asws</sup> that very Verse. He<sup>asws</sup> informed him differently to what he had informed him. Ibn Asheym said, ‘A thought entered me from that, what Allah<sup>azwj</sup> Desired, until it was as if my heart was being torn apart by knives, and I said to myself, ‘I left Abu Qatada in Shaam, telling him not to make a mistake in a single letter, the letter “Waaw” of similar to that, and came to the one who has made all these mistakes’. When I was between these thoughts that another man entered and asked him<sup>asws</sup> about that very same Verse. He<sup>asws</sup> informed him differently to what he<sup>asws</sup> had informed me and the one who had asked him<sup>asws</sup> after me. It was clear to me that this was being done deliberately by him<sup>asws</sup>. I starting talking to myself about these (in the state of disbelief).

فالتفت إلى أبو عبد الله عليه السلام فقال يابن اشيم لا تفعل كذا وكذا فحدثني عن الامر الذى حدثت به نفسي ثم قال يابن اشيم ان الله فوض إلى سليمان بن داود عليه السلام فقال هذا عطاؤنا فامنن أو امسك بغير حساب وفوض إلى نبيه فقال ما اتاكم الرسول فخذوه وما نهيكم عنه فانتهوا فما فوض إلى نبيه فقد فوض الينا يابن اشيم من يرد الله ان يهديه يشرح صدره للإيمان ومن يرد ان يضله يجعل صدره ضيقا حرجا اتدرى ما الحرج قلت لا فقال بيده وضم اصابعه كالشئ المصمت الذى لا يخرج منه شئ ولا يدخل فيه شئ.

Abu Abdullah<sup>asws</sup> turned to me and said: ‘O Ibn Asheym, do not do such and such. He<sup>asws</sup> told me about the thoughts, which were circulating in my mind, then said: ‘O Ibn Asheym, Allah<sup>azwj</sup> Authorised to Suleiman Bin Dawood<sup>as</sup>. He<sup>azwj</sup> Said: “[38:39] **This is Our free gift, therefore give freely or withhold, without reckoning**”, and Authorised to His<sup>azwj</sup> Prophet<sup>saww</sup>. He<sup>azwj</sup> Said: “[59:7] **and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back**”. Whatever was Authorised to His<sup>azwj</sup> Prophet<sup>saww</sup>, has been Authorised to us<sup>asws</sup>. O Ibn Hishaam, the one whom Allah<sup>azwj</sup> Intends to Guide, Expands his chest for the faith, and the one whom Allah<sup>azwj</sup> Intends to leave in disbelief, He<sup>azwj</sup> Narrows his chest critically (Al-Harja). Do you know what is Al-Harj?’ I said, ‘No’. He<sup>asws</sup> gestured with his<sup>asws</sup> fingers: ‘Like something solid. Nothing comes out of it and nothing enters into it’.

(12) وما وجدت في نوادر محمد بن سنان قال قال أبو عبد الله عليه السلام لا والله ما فوض الله إلى أحد من خلقه إلا إلى رسول الله صلى الله عليه وآله وإلى الأئمة عليه وعليهم السلام فقال أنا أنزلناه الكتاب لتحكم بين الناس بما أرىك الله وهي جارية في الأوصياء.

**12 – And what we have found in rarities – Muhammad Bin Sinan said: ‘Abu Abdullah<sup>asws</sup> said: ‘No, By Allah<sup>azwj</sup>, Allah<sup>azwj</sup> has not Authorised anyone from His<sup>azwj</sup> creation except to the Rasool Allah<sup>saww</sup>, and to the Imams<sup>asws</sup>. He<sup>azwj</sup> Said: “[4:105] Surely We have revealed the Book to you with the truth that you may judge between people by means of that which Allah has shown you”, and this has flowed in the successors<sup>asws</sup>.**

(13) حدثنا الحسن بن علي بن عبد الله عن عيسى بن هشام عن عبد الصمد بن بشير عن عبد الله بن سليمان عن أبي عبد الله عليه السلام قال سألته عن الإمام فوض الله إليه كما فوض إلى سليمان فقال نعم وذلك أن رجلاً سأله عن مسألة فاجابه فيها وسأله آخر عن تلك المسألة فاجابه بغير جواب الأول ثم سئله أخرى من تلك المسألة فسأله بغير جواب الأولين ثم قال هذا عطأؤنا فامسك أو اعط بغير حساب وهكذا هي في قرأته على قال قلت اصلحك الله فحين اجابهم بهذا الجواب يعرفهم الإمام فقال سبحان الله اما تسمع الله يقول في كتابه ان في ذلك لآيات للمتوسمين وهم الأئمة وانها لبسبيل مقيم لا يخرج منها ابدا ثم قال نعم ان الإمام إذا نظر إلى الرجل عرفه وعرف لونه وان سمع كلامه من خلف حائط عرفه وعرف ما هو ان الله يقول ومن آياته خلق السموات و الارض واختلاف السنتكم والوانكم ان في ذلك لآيات للعالمين فهم العلماء و ليس يسمع شيئاً من اللسان تنطق الا عرفه ناج أو هالك فلذلك يجيبهم بالذى يجيبهم به.

**13 - It has been narrated to us by Al-Hassan Bin Ali Bin Abdullah, from Ubays Bin Hashaam, from Abdul Samad Bin Basheer, from Abdullah Bin Suleiman, who has said:**

‘I asked Abu Abdullah<sup>asws</sup> about the Imam<sup>asws</sup>. Has Allah<sup>azwj</sup> Authorised him<sup>asws</sup> as He<sup>azwj</sup> had Authorised Suleiman<sup>as</sup>?’ He<sup>asws</sup> said: ‘Yes’. And that was from a man who had asked him<sup>asws</sup> a question. He<sup>asws</sup> answered him about it, and another one asked him<sup>asws</sup> that very same question. He<sup>asws</sup> answered him with another answer, from the first one.

Then another one asked him the same question, he<sup>asws</sup> answered with another answer than the first two. Then he<sup>asws</sup> said: “[38:39] **This is Our free gift, therefore give freely or withhold, without reckoning**”, and this is what he<sup>asws</sup> recited to me. I said, ‘May Allah<sup>azwj</sup> keep you well, when you<sup>asws</sup> answered them by this answer, the Imam<sup>asws</sup> recognised him’. He<sup>asws</sup> said: ‘Glory be to Allah<sup>azwj</sup>, have you not heard Allah<sup>azwj</sup> Say in His<sup>azwj</sup> Book that [15:75] **Surely in this are signs for the distinguishing ones**, and they<sup>asws</sup> are the Imams<sup>asws</sup>, [15:76] **And surely it is a way that still abides**, they<sup>asws</sup> do not come out of it, ever.

Then he<sup>asws</sup> said: ‘Yes, if the Imam<sup>asws</sup> looks at the man, he<sup>asws</sup> recognises him and recognises his colour, and if he<sup>asws</sup> hears his voice from behind the wall, he<sup>asws</sup> recognises what he is. [30:22] **And one of His signs is the creation of the heavens and the Earth and the diversity of your tongues and colours; most surely there are signs in this for the learned**. They<sup>asws</sup> are the learned, and there is nothing from the languages that get spoken but they<sup>asws</sup> understand from it whether he is a rescued one or a perished one. For that reason he<sup>asws</sup> answers them with which he<sup>asws</sup> answers them’.

## (6) باب في الاثمة انهم يوفقون ويسددون فيما لا يوجد في الكتاب والسنة

### CHAPTER 6 – REGARDING THE IMAMS<sup>asws</sup>, THEY ACT ACCORDINGLY AND SHOW THE RIGHT WAY IN WHAT THEY<sup>asws</sup> DO NOT FIND IN THE BOOK AND THE SUNNAH

(1) حدثنا العباس بن معروف عن حماد بن عيسى عن ربعي عن سورة بن كليب قال قلت لابي عبد الله عليه السلام باي شئ يفتي الامام قال بالكتاب قلت فما لم يكن في الكتاب قال بالسنة قلت فما لم يكن في الكتاب والسنة قال ليس شئ الا في الكتاب والسنة قال فكررت مرة أو اثنين قال يسدد ويوفق فاما ما تظن فلا.

1 – It has been narrated to us by Al-Abbas Bin Ma'rouf, from Hamaad Bin Isa, from Rab'ie, from Sowrat Bin Kaleyb who said:

'I said to Abu Abdullah<sup>asws</sup>, 'On what basis does the Imam<sup>asws</sup> issue a verdict?' He<sup>asws</sup> said: 'By the Book'. I said, 'What if it is not in the Book?' He<sup>asws</sup> said: 'By the Sunnah'. I said, 'What if it is not in the Book and the Sunnah?' He<sup>asws</sup> said: 'There is nothing but it is in the Book and the Sunnah'. He<sup>asws</sup> reiterated it once or twice. He<sup>asws</sup> said: 'He<sup>asws</sup> shows the right way and he<sup>asws</sup> acts accordingly. No, It is not as you think it to be'.

(2) حدثنا يعقوب بن يزيد عن الحسن بن ايوب عن علي بن اسماعيل عن ربعي عن خيثم عن ابي عبد الله عليه السلام قال قلت له يكون شئ لا يكون في الكتاب والسنة قال لا قال قلت فان جاء شئ لا حتى اعدت عليه مرارا فقال لا يجي ثم قال باصبعه بتوفيق وتسديد ليس حيث تذهب ليس حيث تذهب.

2 – It has been narrated to us by Yaqoub Bin Yazeed, from Al-Hassan Bin Ayub, from Ali Bin Ismail, from Rab'ie, from Khaysam, who has said:

'I asked from Abu Abdullah<sup>asws</sup>: 'Is there anything which is not in the Book and the Sunnah?' He<sup>asws</sup> said: 'No'. I said, 'If something comes up?' He<sup>asws</sup> said: 'No', until I repeated it to him<sup>asws</sup>. He<sup>asws</sup> said: 'It does not come up'. Then, he<sup>asws</sup> said: 'By reconciling, and showing the right way. It is not the way you are heading, it is not where you are going (with it)'.

(3) حدثنا احمد بن الحسين بن سعيد عن الميثمي عن ربعي عن خيثم عن ابي عبد الله عليه السلام قال قلت له يكون شئ لا يكون في الكتاب والسنة قال لا قلت فان جاء شئ لا لايجي فاعدت عليه مرارا فقال لا يجي ثم قال يا خيثم يوفق ويسدد ليس حيث تذهب.

3 – It has been narrated to us by Ahmad Bin Al-Husayn Bin Saeed, from Al-Maysamy, from Rabai'e, from Khaysam, who has said:

'I asked from Abu Abdullah<sup>asws</sup>: 'Is there anything which is not in the Book and the Sunnah?' He<sup>asws</sup> said: 'No'. I said, 'If something turns up?' He<sup>asws</sup> said: 'It cannot happen'. I repeated it to him<sup>asws</sup>. He<sup>asws</sup> said: 'It is not possible'. Then he<sup>asws</sup> said: 'O Khaysam, He<sup>asws</sup> reconciles and shows the right way. Do not go there (where your perception is taking you)'.

(4) حدثنا محمد بن الحسين عن جعفر بن بشير عن حماد بن عثمان عن ابي عبد الله عليه السلام قال سأله سورة وانا شاهد فقال جعلت فداك بما يفتي الامام قال بالكتاب قال فما لم يكن في الكتاب قال بالسنة قال فما لم يكن في الكتاب والسنة فقال ليس من شئ الا في الكتاب والسنة قال ثم مكث ساعة ثم قال يوفق ويسدد وليس كما تظن.

4 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ja'far Bin Basheer, from Hamaad Bin Usman, who has said:

'Sowrat asked Abu Abdullah<sup>asws</sup> and I witnessed it. He inquired, 'May I be sacrificed for you<sup>asws</sup>, by what does the Imam<sup>asws</sup> issue a verdict?' He<sup>asws</sup> said: 'By the Book'. He asked, 'What if it is not in the Book?' He<sup>asws</sup> said: 'By the Sunnah'. He said, 'What if it is not in the Book and the Sunnah?' He<sup>asws</sup> said: 'There is nothing but it is in the

Book and the Sunnah'. Then he<sup>asws</sup> paused for a while, then said: 'He<sup>asws</sup> reconciles and he<sup>asws</sup> shows the right way, and it is not as you think it to be'.

(5) حدثنا العباس بن معروف عن حماد بن عيسى عن حريز عن سورة بن كليب عن ابي عبد الله عليه السلام قال دخلت عليه بمنى فقلت جعلت فداك الامام باى شئ يحكم قال بالكتاب قلت فما ليس في الكتاب قال بالسنة قلت فما ليس في السنة ولا في الكتاب قال فقال بيده قد اعرف الذى تريد يسدد ويوفق وليس كما تظن.

**5 –** It has been narrated to us by Al-Abbas Bin Ma'rouf, from Hamaad Bin Isa, from Hareyz, from Sowrat Bin Kaleb, who has said:

'I came up to Abu Abdullah<sup>asws</sup> at Mina. I said, 'May I be sacrificed for you<sup>asws</sup>, by what does the Imam<sup>asws</sup> give a judgement?' He<sup>asws</sup> said: 'By the Book'. I said, 'What if it is not in the Book?' He<sup>asws</sup> said: 'By the Sunnah'. I asked, 'What if it is not in the Sunnah, nor in the Book?' He<sup>asws</sup> said, (emphasising by pointing out) by his<sup>asws</sup> hand: 'I<sup>asws</sup> know what you want, showing the right way and reconciling, and it is not as you think it to be'.

## (7) باب في المعضلات التي لا توجد في الكتاب والسنة ما يعرفه الائمة

**CHAPTER 7 – REGARDING THE DILEMMAS (AL-MO’ZALAAT) WHICH YOU DO NOT FIND IN THE BOOK AND THE SUNNAH, WHAT THE IMAMS<sup>asws</sup> UNDERSTAND ABOUT IT**

(1) حدثنا احمد بن محمد عن محمد بن ابى عمير عن محمد بن يحيى الخثعمي عن عبد الرحيم القصير عن ابى جعفر عليه السلام قال كان على إذا ورد عليه امر ما نزل به كتاب ولا سنة قال رجم فاصاب قال أبو جعفر عليه السلام وهى المعضلات.

**1 –** It has been narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Abu Umeyr, from Muhammad Bin Yahya Al-Khash’amy, from Abdul Raheem Al-Quseyr, who has said: Abu Ja’far<sup>asws</sup> has said: ‘If a matter was referred to Ali<sup>asws</sup> and there was no Revelation for it, nor a Sunnah, he<sup>asws</sup> spoke by Inspiration’. Abu Ja’far<sup>asws</sup> said: ‘And it is from the dilemmas (Mo’zalaat)’.

(2) حدثنا احمد بن محمد عن الحسين بن سعيد عن القاسم بن محمد بن يحيى عن عبد الرحيم عن ابى جعفر عليه السلام قال كان على عليه السلام يقضى بكتاب الله وسنة رسول الله فإذا جاءه ما ليس في الكتاب والسنة رجم فاصاب وهى المعضلات.

**2 –** It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasim Bin Muhammad Bin Yahya, from Abdul Raheem, who has narrated the following: Abu Ja’far<sup>asws</sup> says that ‘Ali<sup>asws</sup> used to judge by the Book of Allah<sup>azwj</sup> and the Sunnah of the Rasool Allah<sup>saww</sup>. If a matter came which was not in the Book and the Sunnah he<sup>asws</sup> spoke by Inspiration, and it is the dilemmas (Al-Mo’zalaat)’.

(3) حدثني على بن اسماعيل بن عيسى بن صفوان بن يحيى عن عبد الله مسكان عن عبد الرحيم القصير عن ابى جعفر عليه السلام قال ان عليا عليه السلام إذا ورد عليه امر ما نزل به كتاب ولا سنة قال رجم فاصاب قال عليه السلام وهى المعضلات.

**3 –** Narrated to me Ali Bin Ismail Bin Isa Bin Safwaan Bin Yahya, from Abdullah Muskaan, from Abdul Raheem Al-Qasayr, who has narrated the following: Abu Ja’far<sup>asws</sup> says that if a matter was referred to Ali<sup>asws</sup> for which there was neither a Revelation had Come down in the Book nor it has appeared in the Sunnah, he<sup>asws</sup> spoke by Inspiration’. He<sup>asws</sup> said: ‘And it is the dilemmas (Al-Mo’zalaat)’.

(4) حدثنا احمد بن محمد عن الحسين بن سعيد والبرقي عن النضر بن سويد عن يحيى الحلبي عن عبد الله مسكان عن عبد الرحيم قال سمعت ابا جعفر عليه السلام يقول ان عليا عليه السلام إذا ورد عليه امر لم يجئ به كتاب ولا سنة رجم به يعنى ساهم فاصاب ثم قال يا عبد الرحيم وتلك المعضلات.

**4 –** It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed and Al-Barqy, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abdullah Muskaan, from Abdul Raheem who said: ‘I heard Abu Ja’far<sup>asws</sup> say that: ‘if a matter was referred to Ali<sup>asws</sup>, which was neither in the Quran nor it was in the Sunnah, he<sup>asws</sup> decided correctly by Inspiration. O Abdul Raheem, and that is the dilemmas (Al-Mo’zalaat)’.

(5) حدثنا احمد بن موسى عن ابى يوسف عن ابن ابى عمير عن محمد بن يحيى عن عبد الرحيم القصير عن ابى جعفر عليه السلام قال سمعته يقول كان على عليه السلام إذ سئل فيما ليس في كتاب ولا سنة رجم فاصاب وهى المعضلات.

**5 –** It has been narrated to us by Ahmad Bin Musa, from Abu Yusuf, from Ibn Abu Umeyr, from Muhammad Bin Yahya, from Abdul Raheem Al-Qasayr, who has narrated the following: ‘I heard Ja’far<sup>asws</sup> say: ‘When Ali<sup>asws</sup> was asked about what was not in the Book and there was no Sunnah for it, he<sup>asws</sup> spoke by Inspiration, and it is the dilemmas (Al-Mo’zalaat)’.

(6) حدثنا احمد بن موسى عن ايوب بن نوح عن صفوان عن عبد الله بن مسكان عن عبد الرحيم القصير عن ابي جعفر عليه السلام قال كان على عليه السلام إذا ورد عليه امر ما نزل فيه كتاب ولا سنة رجم فاصاب قال أبو جعفر وهي المعضلات.

**6 –** It has been narrated to us by Ahmad Bin Musa, from Ayub Bin Nuh, from Safwaan, from Abdullah Bin Muskaan, from Abdul Raheem Al-Qasayr, who has narrated the following:

Abu Ja'far<sup>asws</sup> says that when a matter was referred to Ali<sup>asws</sup>, and there was nothing regarding it in the Book and nor in the Sunnah, he<sup>asws</sup> decided by Inspiration'. Abu Ja'far<sup>asws</sup> said: 'And it is the dilemmas (Al-Mo'zalaat)'.

(7) حدثنا محمد بن موسى عن موسى الحلبي عن ابي عبد الله عليه السلام قال كان امير المؤمنين إذ ورد عليه ما ليس في كتاب ولا سنة نبيه فيرجمه فيصيب ذلك وهي من المعضلات.

**7 –** It has been narrated to us by Muhammad Bin Musa, from Musa Al-Halby, who says:

Abu Abdullah<sup>asws</sup> says when a matter was referred to Amir-ul-Momineen<sup>asws</sup> which was neither in the Book nor in the Sunnah of the Prophet<sup>saww</sup>, he<sup>asws</sup> would decided correctly by Inspiration'.

## (8) باب في الامام انه يعرف شيعة من عدوه بالطينة التي خلقوا فيها بوجوههم واسمائهم

### CHAPTER 8 – REGARDING THE IMAM<sup>asws</sup>, HE<sup>asws</sup> RECOGNISES HIS<sup>asws</sup> SHIITE FROM HIS<sup>asws</sup> ENEMY BY THE CLAY WITH WHICH THEY HAVE BEEN CREATED, BY THEIR FACES AND THEIR NAMES

(1) حدثنا ابراهيم بن هاشم عن ابي عبد الله البرقي عن خلف بن حماد عن سعد الاسكاف عن الاصمغ بن نباته ان امير المؤمنين عليه السلام صعد المنبر فحمد الله واثنى عليه ثم قال يا ايها الناس ان شيعتنا من طينة مخزونة قبل ان يخلق ادم بالف سنة لا يشذ فيها شاذ ولا يدخل فيها داخل واني لاعرفهم حين ما انظر إليهم لان رسول الله صلى الله عليه وآله لما تفل في عيني وانا ارمذ قال اذهب عنه الحر والقر والبرد وبصره صديقه من عدوه فلم يصبنى رمد بعد ولا حر ولا برد ولاني لاعرف صديقي من عدوي

1 – It has been narrated to us by Ibrahim Bin Hashaam, from Abu Abdullah Al-Barqy, from Khalaf Bin Hamaad, from Sa'ad Al-Askaaf, from Al-Asbagh Bin Nabata, who has narrated the following: 'Once, Amir-ul-Momineen<sup>asws</sup> ascended the Pulpit. He<sup>asws</sup> Praised Allah<sup>azwj</sup> And Commended Him<sup>azwj</sup>, then said: 'O you people! Our<sup>asws</sup> Shiites are from the stored clay before the creation of Adam<sup>as</sup> by two thousand years, and none depart from it a departing, nor do any enter in it an entering, and I<sup>asws</sup> recognise them as soon as I look at them because, when the Rasool Allah<sup>saww</sup> applied his<sup>saww</sup> saliva in my eyes, and I<sup>asws</sup> had a problem with seeing. I<sup>asws</sup> went free from that, and there was coolness in my<sup>asws</sup> eyes, and I<sup>asws</sup> could see his<sup>saww</sup> friend from his<sup>saww</sup> enemy. I<sup>asws</sup> was never affected by the problem after that, and no heat nor the cold affected my<sup>asws</sup> eyes, and I<sup>asws</sup> could recognise my<sup>asws</sup> friend from my<sup>asws</sup> enemy'.

فقام رجل من الملاء فسلم ثم قال والله يا امير المؤمنين اني لادين الله بولايتك واني لاحبك في السر كما اظهر في العلانية فقال له على عليه السلام كذبت فوالله ما اعرف اسمك في الاسماء ولا وجهك في الوجوه وان طينتك لمن غير تلك الطينة قال فجلس الرجل قد فضحه الله واظهر عليه ثم قام آخر فقال يا امير المؤمنين عليه السلام اني لادين الله بولايتك واني لاحبك في السر كما احبك في العلانية فقال له صدقت طينتك من تلك الطينة وعلى ولايتنا اخذ ميثاقتك وان روحك من ارواح المؤمنين فاتخذ للفقر جلبابا فوالذي نفسي بيده لقد سمعت رسول الله صلى الله عليه وآله وسلم يقول ان الفقر إلى محبينا اسرع من السيل من اعلى الوادي إلى اسفله.

A man stood up from the public. He (first) greeted, then said, 'By Allah<sup>azwj</sup>, O Amir-ul-Momineen<sup>asws</sup>, I am on the Religion of Allah<sup>azwj</sup> by your<sup>asws</sup> Wilayah, and I love you<sup>asws</sup> in secret just as I love you in the open'. Ali<sup>asws</sup> said to him: 'You are lying, for, by Allah<sup>azwj</sup>, I<sup>asws</sup> do not recognise your name in the names, nor your face in the faces, and that your clay is from other than that clay'.

The man sat down. Allah<sup>azwj</sup> had Exposed and Humiliated him. Then another one stood up and said, 'O Amir-ul-Momineen<sup>asws</sup>, I am on the Religion of Allah<sup>azwj</sup> by your<sup>asws</sup> Wilayah, and I love you<sup>asws</sup> in secret just as I love you<sup>asws</sup> in the open'. He<sup>asws</sup> said to him: 'You speak the truth. Your clay is from that clay, and you are on our<sup>asws</sup> Wilaah. A covenant was taken from you, and that your soul is from the souls of the believers. Take poverty to be your outfit, for, by the One in Whose<sup>azwj</sup> Hand is my<sup>asws</sup> soul, I heard the Rasool Allah<sup>saww</sup> say that: 'The poverty comes to those that love us<sup>asws</sup> faster than the flow of the stream from the high valley to its base'.

(2) حدثنا احمد بن محمد عن الحسين بن سعيد عن الحسين بن علوان عن سعد بن ظريف عن الاصمغ بن نباته قال كنت مع امير المؤمنين عليه السلام فاتاه رجل فسلم عليه قال يا امير المؤمنين اني والله لاحبك في الله واحبك في السر كما احبك في العلانية وادين الله بولايتك في السر كما ادين بها في العلانية وببدا امير المؤمنين عليه السلام عود فطاطاً به راسه ثم نكت بعوده في الارض ساعة ثم رفع راسه إليه فقال ان رسول الله صلى الله عليه وآله حدثني بالف حديث لكل حديث الف باب وان ارواح المؤمنين تلتقي في الهواء فتشام فما تعارف منها ائتلف وما تناكر منها اختلف ويحك لقد كذبت فما اعرف وجهك في الوجوه ولا اسمك في الاسماء قال ثم دخل عليه اخر فقال يا امير المؤمنين اني احبك في الله واحبك

**2** – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Husayn Bin Alwaan, from Sa'ad Bin Zareyf, from Al-Asbagh Bin Nabata who said:

'I was with Amir-ul-Momineen<sup>asws</sup> and a man came up to him<sup>asws</sup>. He greeted him<sup>asws</sup> and said, 'O Amir-ul-Momineen<sup>asws</sup>, by Allah<sup>azwj</sup>, I love you in the way of Allah<sup>azwj</sup>, and I love you<sup>asws</sup> in the secret just as I love you<sup>asws</sup> in the open, and I have made it as Allah<sup>azwj</sup>'s Religion your<sup>asws</sup> Wilayah in the secret just as I have made it in the open'. However, Amir-ul-Momineen<sup>asws</sup> inclined his<sup>asws</sup> head and made marks in the ground for a moment. Then he<sup>asws</sup> raised his<sup>asws</sup> head towards him and said that: 'The Rasool Allah<sup>saww</sup> narrated to me<sup>asws</sup> a thousand Hadeeth, for every Hadeeth are a thousand doors, and that the souls of the believers meet (each other) in the air. They get acquainted with what they recognise, but if they do not (recognise each other), they separate. Woe be unto you. You have lied. I<sup>asws</sup> do not recognise your face in the faces, nor your name in the names'.

Then another one came up to him<sup>asws</sup> and said, 'O Amir-ul-Momineen<sup>asws</sup>, I love you<sup>asws</sup> in the way of Allah<sup>azwj</sup>, and I love you<sup>asws</sup> in the secret just as I love you<sup>asws</sup> in the open, and I make your<sup>asws</sup> Wilayah to be the Religion of Allah<sup>azwj</sup> in the secret just as I make it to be the Religion of Allah<sup>azwj</sup> in the open'. He<sup>asws</sup> made marks in the ground for a second time, then raised his<sup>asws</sup> head towards him and said to him: 'You speak the truth. Your clay is from the stored clay. Allah<sup>azwj</sup> Took the Covenant from the lion of Adam<sup>as</sup>, and none would depart from it a departing, nor do any enter in it an entering, other than those. Go and make poverty to be your gown, for I<sup>asws</sup> have heard from the Rasool Allah<sup>saww</sup> say: 'O Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, by Allah<sup>azwj</sup>, the poverty flows to those that love us<sup>asws</sup> faster that the stream does to the middle of the valley'.

(3) حدثنا عباد بن سليمان عن محمد بن سليمان عن ابيه سليمان الديلمي عن هارون بن الجهم عن سعد الخفاف عن ابي جعفر قال بينا امير المؤمنين عليه السلام يوما جالس في المسجد واصحابه حوله فاتاه رجل من شيعته فقال يا امير المؤمنين عليه السلام ان الله يعلم اني ادينه بحبك في السر كما ادينه بحبك في العلانية واتولاك في السر كما اتولاك في العلانية فقال امير المؤمنين عليه السلام صدقت اما فاتخذ للفقير جلبابا فان الفقر اسرع إلى شيعتنا من السيل إلى قرار الوادي

**3** – It has been narrated to us by Abaad Bin Suleiman, from Muhammad Bin Suleiman, from his father Suleiman Al-Daylami, from Haroun Bin Al-Jahm, from Sa'ad Al-Khafaaf, who has said:

'Abu Ja'far<sup>asws</sup> having said: 'One day Amir-ul-Momineen<sup>asws</sup> was seated explaining something in the Masjid, and his<sup>asws</sup> companions were around him<sup>asws</sup>. A man from his<sup>asws</sup> Shiites came up and said, 'O Amir-ul-Momineen<sup>asws</sup>, Allah<sup>azwj</sup> Knows that I make it to be His<sup>azwj</sup> Religion with your<sup>asws</sup> love in the secret just as I make it to be His<sup>azwj</sup> Religion in the open, and I befriend you<sup>asws</sup> in the secret just as I befriend you<sup>asws</sup> in the open'. Amir-ul-Momineen (as.) said that: 'You speak the truth, but take the poverty to be your gown, for the poverty flows to our<sup>asws</sup> Shiites faster than the stream flows to the bottom of the valley'.

قال فولى الرجل وهو يبكي فرحا لقول امير المؤمنين عليه السلام صدقت قال رجل من الخوارج يحدث صاحبا له قريبا من امير المؤمنين فقال احدهما لصاحبه تالله ان رايت كالיום قط انه اتاه رجل فقال له اني لاحبك فقال له صدقت فقال له الاخر انا ما انكرت من ذلك لم يجد بدا من انه اذا قيل له اني لاحبك ان يقول له صدقت تعلم اني لاحبه



The man left with tears of happiness in his eyes at the statement of Amir-ul-Momineen<sup>asws</sup> having ratified him. A man from the Khawarijites said, 'He narrated to a close companion of Amir-ul-Momineen<sup>asws</sup>. One of them said to the other, 'I have never seen a day like this at all. A man came up and said to him<sup>asws</sup>, 'I love you<sup>asws</sup>'. He<sup>asws</sup> said to him: 'You speak the truth'. The other one said to him, 'I don't deny from that which I do not find from him if he says to him<sup>asws</sup>, "I love you<sup>asws</sup>", that he<sup>asws</sup> says to him "You speak the truth". Know that I love him<sup>asws</sup> (as well)'.

قال فانا اقوم فاقول له مثل مقالة الرجل فيرد على مثل ما رد عليه قال نعم فقام الرجل فقال له مثل مقاله الاولى فنظر إليه مليا ثم قال له كذبت لا والله ما تحبني ولا احبك قال فبكي الخارجي فقال يا امير المؤمنين لتستقبلني بهذا وقد علم الله خلافه ابسط يديك ابايعك قال على ماذا قال على ما عمل رزيق و حبتر قال فمد يده وقال له اصفق لعن الله الاثنين والله لكانى بك قد قتلت على ضلال و وطئت وجهك دواب العراق فلا تغرنك قوتك قال فلم يلبث ان خرج عليه اهل النهروان وخرج الرجيم معهم فقتل.

He said, 'I stood up and said to him<sup>asws</sup> similar to what the man had said. He<sup>asws</sup> replied to me similar to what he<sup>asws</sup> had replied to him. He said, 'Yes'. A man stood up and said to him<sup>asws</sup> similar to what the first one had said. He<sup>asws</sup> looked at him carefully, then said to him: 'You are lying. No, by Allah<sup>azwj</sup>, you do not love me<sup>asws</sup> nor do I<sup>asws</sup> love you'. He said, 'The Kharijite wept and said, 'O Amir-ul-Momineen<sup>asws</sup>, you<sup>asws</sup> are not accepting me with this, and Allah<sup>azwj</sup> Knows of the simple disagreement, I have pledged allegiance at your<sup>asws</sup> hand with my hand'.

He<sup>asws</sup>: 'On what is that?' He said, 'On what the actions were of Razeeq and Hibter (Abu Bakr and Umar)'. He<sup>asws</sup> stretched out his<sup>asws</sup> hand and said to him: 'Pay tribute. May Allah<sup>azwj</sup> Curse the two. By Allah<sup>azwj</sup>, if I would have killed you on your error and the animals of Iraq would have trodden on your face, your strength would not have protected you'. He said, 'It was not long before the people of Naharwaan came out against him<sup>asws</sup>, and the accursed came out with them. He was killed'.

(9) باب ما تزداد الائمة ويعرض على كل من كان قبلهم من الائمة رسول الله ومن دونه من الائمة عليهم السلام

## CHAPTER 9 – WHAT THE IMAMS<sup>asws</sup> ARE INCREASED BY ON ALL THAT WAS PRESENTED TO EACH OF THE IMAMS<sup>asws</sup> BEFORE THEM<sup>asws</sup> AND THE RASOOL ALLAH<sup>saww</sup>, AND FROM OTHER SUCH MATTERS FROM THE IMAMS<sup>asws</sup>

(1) حدثنا احمد بن محمد عن احمد بن محمد بن ابى نصر عن ثعلبة عن زرارة قال سمعت ابا جعفر عليه السلام يقول لولا نزاد لانفدنا قال قلت تزدون شيئا لا يعلمه رسول الله قال انه اذا كان ذلك عرض على رسول الله صلى الله عليه وآله ثم على الائمة ثم انتهى اليها.

**1 –** It has been narrated to us by Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr, from Tha'albat, from Zarara who said: 'I heard Abu Ja'far<sup>asws</sup> say: 'Our<sup>asws</sup> (knowledge) is always increasing (if it were not restricted by the cruel rulers) it would have reached more (to our<sup>asws</sup> followers). I said, 'Are you<sup>asws</sup> increased with something which the Rasool Allah<sup>saww</sup> did not know?' He<sup>asws</sup> said: 'If it was that which was Presented to the Rasool Allah<sup>saww</sup>, then to the Imams<sup>asws</sup>, then it is with us<sup>asws</sup>'. (please note **نَفَدَ** should be read with Zabar on 'Fa' and not with Zeer below 'Fa' like this 'نَفَدَ' would mean to go further rather than been depleted as most of the translators have taken it with Zeer 'نَفَدَ', which is going to be a seriously wrong translation).

(2) حدثنا محمد بن عيسى عن يونس بن عبد الرحمن عن بعض اصحابه عن ابى عبد الله عليه السلام قال سمعته يقول ليس شئ يخرج من الله حتى يبدأ برسول الله صلى الله عليه وآله ثم بامير المؤمنين ثم واحدا بعد واحد لكى لا يكون اخرنا اعلم من اولنا.

**2 –** It has been narrated to us by Muhammad Bin Isa, from Yunus Bin Abdul Rahmaan, from one of his companions, who has said: 'I heard Abu Abdullah<sup>asws</sup> say: 'There is nothing which has Come out from Allah<sup>azwj</sup>, but it began with the Rasool Allah<sup>saww</sup>, then with Amir-ul-Momineen<sup>asws</sup>, then one<sup>asws</sup> after the other<sup>asws</sup>, so that the last one<sup>asws</sup> of us<sup>asws</sup> knows from the first one<sup>asws</sup> of us<sup>asws</sup>'.

(3) حدثنا احمد بن محمد عن الحسن بن على بن فضال عن محمد بن الربيع عن عبد الله بن بكير عن ابى بصير قال سمعت ابا عبد الله عليه السلام يقول لولا انا نزاد لانفدنا قال قلت جعلت فداك تزدون شيئا ليس عند رسول الله صلى الله عليه وآله قال انه اذا كان ذلك اتى الى رسول الله صلى الله عليه وآله فاخبره ثم اتى الى على عليه السلام فاخبره ثم الى واحد بعد واحد حتى ينتهى الى صاحب هذا الامر.

**3 –** It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Ali Bin Fazaal, from Muhammad Bin Al-Babi'e, from Abdullah Bin Bakeyr, from Abu Baseer who said: 'I heard Abu Abdullah<sup>asws</sup> say: "Our<sup>asws</sup> (knowledge) is always increasing (if it were not restricted by the cruel rulers) it would have reached more (to our<sup>asws</sup> followers)'. I said, 'May I be sacrificed for you<sup>asws</sup>, are you<sup>asws</sup> increased with something which was not with the Rasool Allah<sup>saww</sup>?' He<sup>asws</sup> said: 'If that came to the Rasool Allah<sup>saww</sup>, he<sup>saww</sup> gave the news of it, then it came to Ali<sup>asws</sup>. He<sup>asws</sup> gave the news of it, then to one<sup>asws</sup> after the other<sup>asws</sup> until it came through to the Master of this Command<sup>asws</sup>'.

(4) حدثنا عبد الله بن محمد بن الحسن بن موسى الخشاب عن غياث بن مثنى الحلبي عن يزيد بن اسحق عن معمر قال قلت لابي الحسن عليه السلام يكون عندكم ما لم يجيئ عند النبي صلى الله عليه وآله قال فقال ثم على من بعده واحدا بعد واحد.

**4 –** It has been narrated to us by Abdullah Bin Muhammad Bin Al-Hassan Bin Musa Al-Khashaab, from Ghayaas Bin Masny Al-Hilly, from Yazeed Bin Is'haq, from Mo'amar who said:

'I asked from Abu Al-Hassan<sup>asws</sup>, 'Is there with you<sup>asws</sup>, what did not come to the Prophet<sup>saww</sup>? He<sup>asws</sup> said: 'It was presented to him<sup>saww</sup>, if it happened, then to the one<sup>asws</sup> after him<sup>saww</sup>, one<sup>asws</sup> after the other<sup>asws</sup>'.

(5) حدثنا موسى بن جعفر قال وجدت بخط ابي يعنى جعفر بن محمد بن عبد الله يرويه عن محمد بن عيسى الاشعري عن محمد بن سليمان الديلمي مولى ابي عبد الله عن سليمان قال سألت ابا عبد الله عليه السلام فقلت جعلت فداك سمعتك وانت تقول غير مرة لولا انا نزاد لا نفدنا قال اما الحلال والحرام فقد والله انزله الله على نبيه بكماله و لا يزداد الامام في حلال ولا حرام قال فقلت فما هذه الزيادة قال في ساير الاشياء سوى الحلال والحرام

**5 –** It has been narrated to us by Musa Bin Ja'far that it was found in the writing of his father, meaning Ja'far Bin Muhammad Bin Abdullah, reporting from Muhammad Bin Isa Al-Ashary, from Muhammad Bin Suleiman Al-Daylami, the slave of Abdullah, from Auleyman who said:

'I asked Abu Abdullah<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>, I heard you<sup>asws</sup>, and you<sup>asws</sup> said more than once, 'Our<sup>asws</sup> knowledge is not standstill but it increases'. He<sup>asws</sup> said: 'As for the Permissible and the Prohibited, Allah<sup>azwj</sup> Had Sent down upon His<sup>azwj</sup> Prophet<sup>saww</sup> in complete (form), and the Imam<sup>asws</sup> is not increased regarding the Permissible and the Prohibited'. I said, 'So, what is this increase?' He<sup>asws</sup> said: 'Regarding the rest of the things apart from the Permissible and the Prohibited'.

قال قلت فتزادون شيئا يخفى على رسول الله صلى الله عليه وآله قال لا انما يخرج الامر من عند الله فتأتيه به الملك رسول الله صلى الله عليه وآله فيقول يا محمد ربك يأمرك بكذا وكذا فيقول انطلق به إلى على فيأتي عليا عليه السلام فيقول انطلق به إلى الحسن فيقول انطلق به إلى الحسين فلم يزل هكذا ينطلق واحد بعد واحد حتى يخرج إلينا قلت فتزادون شيئا لا يعلمه رسول الله صلى الله عليه وآله فقال ويحك كيف يجوز ان يعلم الامام شيئا لم يعلمه رسول الله صلى الله عليه وآله والامام من قبله.

I asked, 'Are you<sup>asws</sup> increased by something which was hidden from the Rasool Allah<sup>saww</sup>? He<sup>asws</sup> said: 'No, but rather, the Command Comes out from Allah<sup>azwj</sup>, the Angel came with it to the Rasool Allah<sup>saww</sup> saying: 'O Muhammad<sup>saww</sup>! Your<sup>saww</sup> Lord<sup>azwj</sup> Orders you<sup>saww</sup> such and such'. He<sup>saww</sup> would say: 'Go with it to Ali<sup>asws</sup>'. He<sup>asws</sup> would come to Ali<sup>asws</sup>. He<sup>asws</sup> would say: 'Go with it to Al-Hassan<sup>asws</sup>'. He<sup>asws</sup> would say: 'Go with it to Al-Husayn<sup>asws</sup>'. This did not cease getting transferred to one<sup>asws</sup> after the other<sup>asws</sup> until it came to us<sup>asws</sup>. I said, 'Are you<sup>asws</sup> increased by something which the Rasool Allah<sup>saww</sup> did not know of?' He<sup>asws</sup> said: 'Woe be unto you, how is it permissible for the Imam<sup>asws</sup> to know something which the Rasool Allah<sup>saww</sup> did not know of, and the Imams<sup>asws</sup> before him<sup>asws</sup>'.

(6) حدثنا محمد بن الحسين عن موسى بن سعدان عن عبد الله ابن القاسم عن سماعة بن مهران قال قال أبو عبد الله عليه السلام ان الله علمنا علما اظهر عليه ملائكته و انبيائه ورسوله فما اظهر عليه ملائكته ورسوله وانبيائه فقد علمناه وعلمنا استأثر به فإذا بدا لله في شيء منه اعلمناه ذلك وعرض على الائمة الذين كانوا من قبلنا.

**6 –** It has been narrated to us by Muhammad Bin Al-Husayn, from Musa Bin Sa'daan, from Abdullah Ibn Al-Qasim, from Sama'at Bin Mahraan who said, 'Abu Abdullah<sup>asws</sup> said that:

'Allah<sup>azwj</sup> Taught two kinds of Knowledge. Knowledge that He<sup>azwj</sup> Displayed to His<sup>azwj</sup> Angels, and His<sup>azwj</sup> Prophets<sup>as</sup>, and His<sup>azwj</sup> Rasools<sup>as</sup>. What He<sup>azwj</sup> Displayed to His<sup>azwj</sup> Angels, and His<sup>azwj</sup> Prophets<sup>as</sup> and His<sup>azwj</sup> Rasools<sup>as</sup>, we<sup>asws</sup> have come to know it as well as the effects of the knowledge. If Allah<sup>azwj</sup> Begins with regard to something, He<sup>azwj</sup> Teaches that and Presents it to the Imams<sup>asws</sup> who<sup>asws</sup> were from before us<sup>asws</sup>'.

(7) حدثنا ابراهيم بن هاشم عن ابي عبد الله البرقي رفعه إلى ابي عبد الله عليه السلام قال إذا كان ذلك بدئ برسول الله صلى الله عليه وآله ثم الادنى فالادنى حتى ينتهي إلى صاحب الامر الذي في زمانه.

**7 –** It has been narrated to us by Ibrahim Bin Hashim, from Abu Abdullah Al-Barqy, with an unbroken chain going up to Abu Abdullah<sup>asws</sup> having said:

Abu Abdullah said: 'If that was started with the Rasool Allah<sup>saww</sup>, then it went lower and lower (over time) until it ended up with the Master<sup>asws</sup> of the Command of his<sup>asws</sup> time period'.

(8) حدثنا احمد بن موسى عن الحسن بن علي بن النعمان عن احمد بن محمد بن ابى نصر عن ثعلبة عن زرارة عن ابى جعفر عليه السلام قال سمعته يقول لولا انا نزاد نفدنا قال قلت فتزادون لا يعلمه رسول الله صلى الله عليه وآله قال إذا كان ذلك عرض على رسول الله صلى الله عليه وآله وعلى الأئمة ثم انتهى الأمر إلينا.

**8 –** It has been narrated to us by Ahmad Bin Musa, from Al-Hassan Bin Ali Bin Al-No'man, from Ahmad Bin Muhammad Bin Abu Nasr, from Tha'albat, from Zarara, who has said:

'I heard Abu Ja'far<sup>asws</sup> say: 'Our knowledge is not standstill but it increases'. I said, 'You<sup>asws</sup> are increased by that which the Rasool Allah<sup>saww</sup> did not know of?' He<sup>asws</sup> said: 'If that was presented to the Rasool Allah<sup>saww</sup>, and to the Imams<sup>asws</sup>, then the matter ended up with us<sup>asws</sup>'.

(9) حدثنا محمد بن هارون عن موسى بن الحسين بن علي بن جعفر عليه السلام عن اخيه موسى قال قال أبو عبد الله عليه السلام ان الله علمين علما اظهر عليه الملائكة ورسله وانبياءه فما اظهر عليه ملائكته وانبياءه ورسله فقد علمناه وعلمنا استأثر به فان بدء له في شئ منه اعلمناه وعرض على الأئمة الذين كانوا من قبلنا.

**9 –** It has been narrated to us by Muhammad Bin Haroun, from Musa Bin Al-Husayn, who has said:

Ali the son of Ja'far<sup>asws</sup> has narrated from his brother Musa<sup>asws</sup> said that Abu Abdullah<sup>asws</sup> said: 'Allah<sup>azwj</sup> Taught two kind of Knowledge. Knowledge Displayed to the Angels, and His<sup>azwj</sup> Rasools<sup>as</sup>, and His<sup>azwj</sup> Prophets<sup>as</sup>. What was Displayed to His<sup>azwj</sup> Angels, and His<sup>azwj</sup> Prophets<sup>as</sup>, and His<sup>azwj</sup> Rasools<sup>as</sup>, we<sup>asws</sup> have come to know it. And the effects of knowledge. If Allah<sup>azwj</sup> Begins with regard to something, He<sup>azwj</sup> Teaches that and Presents it to the Imams<sup>asws</sup> who<sup>asws</sup> were from before us<sup>asws</sup>'.

(10) حدثنا عبد الله بن محمد عن محمد بن الحسين بن عثمان بن عيسى عن سماعة بن مهران عن ابى عبد الله عليه السلام قال ان الله علمين علما اظهر عليه ملائكته ورسله وانبياءه فذلك قد علمناه وعلمنا استأثر به فان بدا له في شئ منه علمنا ذلك وعرض على الأئمة الذين كانوا من قبلنا.

**10 –** It has been narrated to us by Abdullah Bin Muhammad, from Muhammad Bin Al-Husayn, from Usman Bin Isa, from Sama'at Bin Mahraan, who has said:

Abu Abdullah<sup>asws</sup> has said that Allah<sup>azwj</sup> Taught two kinds of Knowledge. Knowledge which was Displayed to His<sup>azwj</sup> Angels, and His<sup>azwj</sup> Rasools<sup>as</sup> and His<sup>azwj</sup> Prophets<sup>as</sup>. As for that, we<sup>asws</sup> have come to know it as well as the effects of Knowledge. If something began from Him<sup>azwj</sup>, He<sup>azwj</sup> Taught us<sup>asws</sup> that, and Presented it to the Imams<sup>asws</sup> who<sup>asws</sup> were before us<sup>asws</sup>'.

(11) حدثنا محمد بن عيسى عن يونس عن هشام بن سالم قال قلت لابي عبد الله عليه السلام كلام سمعته عن ابى الخطاب فقال اعرضه على قال فقلت يقول انكم تعلمون الحلال والحرام وفصل ما بين الناس فلما اردت القيام اخذ بيدي فقال عليه السلام يا محمد علم القرآن والحلال والحرام يسير في جنب العلم الذى يحدث في الليل والنهار

**11 –** It has been narrated to us by Muhammad Bin Isa, from Yunus, from Hashaam Bin Saalim who said:

'I said to Abu Abdullah<sup>asws</sup>, 'I heard a speech from Abu Al-Khattab'. He<sup>asws</sup> said: 'Present it to me<sup>asws</sup>'. I said, 'He said that you<sup>asws</sup> know the Permissible and the Prohibited, and it is separate from what is between the people. Whenever you<sup>asws</sup> want to make a stand, take my hand'. He<sup>asws</sup> said: 'O Muhammad, knowledge of the Quran, and the Permissible and the Prohibited is easier than what occurs in the side of the world during the night and the day'.

## (10) باب في الانمة انهم يزادون في الليل والنهار ولولا ذلك لنفد ما عندهم

### CHAPTER 10 – REGARDING THE IMAMS<sup>asws</sup>, THEY<sup>asws</sup> ARE INCREASED (WITH KNOWLEDGE) DURING THE NIGHT AND THE DAY, AND THEIR<sup>asws</sup> KNOWLEDGE IS NOT STANDSTILL BUT INCREASES

(1) حدثنا الحسن بن علي بن النعمان عن احمد بن محمد بن ابى نصر عن صفوان بن يحيى قال سمعت ابا الحسن عليه السلام يقول كان جعفر عليه السلام يقول لولا انا نزا لا نفدنا.

1 – It has been narrated to us by Al-Hassan Bin Ali Bin Al-No'man, from Ahmad Bin Muhammad Bin Abu Nasr, from Safwaan Bin Yahya who said:

'I heard Abu Al-Hassan<sup>asws</sup> say: 'Ja'far<sup>asws</sup> said: 'Our knowledge never decreases but rather it always increases'.

(2) حدثنا احمد بن محمد بن عمرو عن الحسين بن سعيد عن النضر بن سويد عن يحيى الحلبي عن ذريح المحاربي قال قال لى أبو عبد الله يا ذريح لولا انا نزا لا نفدنا.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Amro, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Zareeh Al-Mahaarby who said:

'Abu Abdullah<sup>asws</sup> said to me: 'O Zareeh, Our<sup>asws</sup> (knowledge) always increased, our<sup>asws</sup> (knowledge) never remains standstill'.

(3) حدثنا احمد بن محمد بن عمر بن عبد العزيز عن محمد بن الفضيل عن ابى حمزة الثمالي عن على بن الحسين قال قلت فداك كل ماكان عند رسول الله صلى الله عليه وآله فقد اعطاه امير المؤمنين بعده ثم الحسن بعد امير المؤمنين عليه السلام ثم الحسين ثم كل امام إلى ان تقوم الساعة قال نعم مع الزيادة التى تحدث في كل سنة وفي كل شهر أي والله وفي كل ساعة.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly, who has said:

'I said to Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>, all that what was with the Rasool Allah<sup>saww</sup>, came to Amir-ul-Momineen<sup>asws</sup> after him<sup>asws</sup>, then to Al-Hassan<sup>asws</sup> after Amir-ul-Momineen<sup>asws</sup>, then Al-Husayn<sup>asws</sup>, then each Imam<sup>asws</sup> until the Establishment of the Hour?' He<sup>asws</sup> said: 'Yes, along with more which occurs during every year and during every month. Yes, by Allah<sup>azwj</sup>, in every moment'.

(4) حدثنا محمد بن الحسين عن صفوان بن يحيى عن محمد بن حكيم قال سمعت ابا الحسن عليه السلام يقول كان أبو جعفر عليه السلام يقول لولا انا نزا لانفدنا.

4 – It has been narrated to us by Muhammad Bin AL-Husayn, from Safwaan Bin Yahya, from Muhammad Bin Hakeem who said:

'I heard Abu Al-Hassan<sup>asws</sup> say: 'Abu Ja'far has said: 'Our<sup>asws</sup> (knowledge) is always increasing (if it were not restricted by the cruel rulers) it would have reached more (to our<sup>asws</sup> followers).'<sup>2</sup>

(5) حدثنا احمد بن محمد بن الحسين بن سعيد عن القاسم بن محمد الجوهري عن على بن ابى بصير قال سمعت ابا عبد الله عليه السلام يقول انا لنزا في الليل والنهار ولو لم نزا لنفد ما عندنا.

5 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasim Bin Muhammad Al-Jawhary, from Ali, from Abu Baseer who said:

<sup>2</sup> *نَفَدَ should be read with Zabar on 'Fa' and not with Zeer below 'Fa' like this 'نَفَدَ' would mean to go further rather than been depleted as most of the translators have taken it with Zeer 'نَفَدَ', which is going to be a seriously wrong translation)*

'I heard Abu Abdullah say: 'We<sup>asws</sup> are increased (with knowledge) during the night and the day, and it always increases rather than remaining stalled'.

(6) حدثنا احمد بن محمد عن ابي عبد الله البرقي عن صفوان عن ابي الحسن الرضا عليه السلام قال قال أبو عبد الله عليه السلام لولا انا ن زاد لانفدنا

6 – It has been narrated to us by Ahmad Bin Muhammad, from Abu Abdullah Al-Barqy, from Safwaan, who has said:

Abu Al-Hassan Al-Reza<sup>asws</sup> having said that Abu Abdullah<sup>asws</sup> said: "Our<sup>asws</sup> (knowledge) is always increasing (if it were not restricted by the cruel rulers) it would have reached more (to our<sup>asws</sup> followers).".

(7) وعنه عن احمد بن محمد بن ابي نصر عن حماد بن عثمان عن ذريح عن ابي عبد الله عليه السلام مثله.

7 – And from him, from Ahmad Bin Muhammad Bin Abu Nasr, from hamaad Bin Usman, from Zareeh, from Abu Abdullah<sup>asws</sup>, similar to it'.

(8) حدثنا عبد الله بن محمد عن محمد بن ابراهيم عن عمرو قال حدثني بشر بن ابراهيم عن ابي عبد الله عليه السلام قال كنت جالسا عند ابي عبد الله عليه السلام إذ جاءه رجل فسأله عن مسألة فقال ما عندي فيها شيء فقال الرجل انا لله وانا إليه راجعون هذا الامام المفترض الطاعة سئلته عن مسألة فزعم انه ليس عنده فيها شيء فاصغى أبو عبد الله عليه السلام اذنه إلى الحائط كان انسانا يكلمه فقال اين السائل عن مسألة كذا وكذا وكان الرجل قد جاوز اسكفة الباب قال ها اناذا فقال القول فيها هكذا ثم التفت إلى فقال لولا ن زاد لنفد ما عندنا.

8 – It has been narrated to us by Abdullah Bin Muhammad, from Muhammad Bin Ibrahim, from Amro, from Bishr Bin Ibrahim, who has said:

'I was seated in the presence of Abu Abdullah<sup>asws</sup> when a man came up and asked him<sup>asws</sup> about an issue. He<sup>asws</sup> said: 'You will not get it off me<sup>asws</sup> regarding this'. The man said: 'I come from Allah<sup>azwj</sup> and to Him<sup>azwj</sup> is my return. Here is the Imam<sup>asws</sup> to whom<sup>asws</sup> obedience has been Obligated. I asked him<sup>asws</sup> a question, but he<sup>asws</sup> offers no help regarding it'. Abu Abdullah<sup>asws</sup> listened with his<sup>asws</sup> ears to the wall, as if it was a human being who was speaking. He<sup>asws</sup> said: 'Where is the questioner who asked such and such a question?' And the man had crossed over the doorstep. I said, 'He is here'. He<sup>asws</sup> said: 'The words regarding it are these'. Then he<sup>asws</sup> turned towards me and said: 'Our<sup>asws</sup> knowledge increases all the time and it never remains standstill'.

## (11) باب في الانمة انهم يعرفون بالاخبار من هو غايب عنهم

**CHAPTER 11 – REGARDING THE IMAMS<sup>asws</sup>, THEY<sup>asws</sup> RECOGNISE BY THE NEWS, THE ONE WHO IS ABSENT FROM THEM<sup>asws</sup>**

(1) حدثنا احمد بن محمد عن البرقي عن النضر بن سويد عن يحيى الحلبي عن الحرث بن المغيرة النضري قال قال أبو عبد الله عليه السلام اتقوا الكلام فانا نوتى به.

**1 –** It has been narrated to us by Ahmad Bin Muhammad, from Al-Barqy, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Al-Hars Bin Al-Mugheira Al-nazary who said: 'Abu Abdullah<sup>asws</sup> said: 'Fear the speech, for it is brought to us'.

(2) حدثنا محمد بن عيسى عن ابي عبد الله المؤمن عن حكم بن الحسين الحنط عن الحرث بن المغيرة وابي بكر الحضرمي عن ابي عبد الله عليه السلام قال ما يحدث فيكم حدث الا علمناه قلت وكيف ذاك قال يأتيينا به راكب يضرب.

**2 –** Narrated Muhammad Bin Isa, from Abu Abdullah Al-Mo'min, from Hakam Bin Al-Husayn Al-Hanaat, from Al-hars Bin Al-Mugheira and Abu Bakr Al-hazramy, who has said:

Abu Abdullah<sup>asws</sup> having said: 'No events occur regarding you except that we<sup>asws</sup> come to know of it'. I said, 'How it that?' He<sup>asws</sup> said: 'The One Who<sup>azwj</sup> Caused the event, Gives it (information) to us<sup>asws</sup>'.

(3) حدثنا محمد بن عيسى عن يونس عن الحرث النضري قال قال أبو عبد الله عليه السلام اتقوا الكلام فانا نوتى به.

**3 –** It has been narrated to us by Muhammad Bin Isa, from Yunus, from Al-Hars Al-Nazary who said: 'Abu Abdullah<sup>asws</sup> said: 'Fear the speech, for it is brought to us<sup>asws</sup>'.

(4) حدثنا عمران بن موسى حدثني أبو الحسن موسى بن جعفر عن علي بن معبد عن علي بن الحسين عن علي بن عبد العزيز عن ابيه قال أبو عبد الله لما ولي عبد الملك بن مروان واستقامت له الاشياء كتب إلى الحجاج كتابا وخطه بيده بسم الله الرحمن الرحيم من عبد الله عبد الملك بن مروان إلى الحجاج بن يوسف اما بعد فجنيني دماء بني عبد المطلب فاني رايت آل ابي سفيان لما ولعوا فيها لم يلبثوا بعدها الا قليلا والسلام وكتب الكتاب سرا لم يعلم به احد وبعث به مع البريد إلى الحجاج وورد خبر ذلك عليه من ساعته عن علي بن الحسين عليهما السلام واخبر ان عبد الملك قد زيد في ملكه برهة من دهره لكفه عن بني هاشم وامر ان يكتب ذلك إلى عبد الملك ويخبره بان رسول الله صلى الله عليه وآله اتاه في منامه واخبره بذلك فكتب علي بن الحسين بذلك إلى عبد الملك بن مروان.

**4 –** It has been narrated to us by Umraan Bin Musa, from Abu Al-Hassan Musa Bin Ja'far, from Ali Bin Ma'bad, from Ali Bin Al-Husayn, from Ali Bin Abdul Aziz, from his father who said:

'Abu Abdullah<sup>asws</sup> said: 'When Abdul Malik Bin Marwaan, when certain things were presented to him, wrote to Al-Hajjaaj a letter by his own hand, 'In the Name of Allah<sup>azwj</sup>, the Beneficent, the Merciful. From Abdul Malki Bin Marwaan to Al-Hajjaaj Bin Yusuf. Keep me aside from shedding the blood of the sons of Abdul Muttalib<sup>as</sup>, for I have seen the progeny of Abu Sufyan, when they became fond of it, they did not survive after that except for a little while. With greetings'.

And he wrote the letter in secret and did not let anyone know about it and sent it by mail to Al-Hajjaaj, and the news of that came to him within an hour from Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> giving the news that there has been an increase in the rule of Abdul Malik due to him withholding his hand from shedding the blood of the Clan of Hashim, and he<sup>asws</sup> informed him that the Rasool Allah<sup>saww</sup> came to him<sup>asws</sup> in his<sup>asws</sup> dream, and informed him<sup>asws</sup> of that. That is what Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> wrote to Abdul Malik Bin Marwaan'.

(5) حدثنا محمد بن اسماعيل عن علي بن الحكم عن عروة بن موسى الجعفي قال قال لنا أبو عبد الله عليه السلام يوما ونحن نتحدث عنده فقيت عين هشام في قبره قلنا ومتى مات قال ثلثة أيام فحسبنا وسألنا عن ذلك فكان كذلك.

**5 –** It has been narrated to us by Muhammad Bin Ismail, from Ali Bin Al-Hakam, from Urwat Bin Musa Al-Ju'fy who said:  
'Abu Abdullah<sup>asws</sup> said to us one day, and we were in his<sup>asws</sup> presence: 'The eyes of Hashaam have burst in his grave'. We said, 'And when did he die?' He<sup>asws</sup> said: 'Three days ago'. We counted, and asked about that. It was like that'.



## (12) باب ما اعطى الائمة من القدرة ان يسيروا في الارض

CHAPTER 12 – WHAT HAS BEEN GIVEN TO THE IMAMS<sup>asws</sup> FROM THE ABILITY TO JOURNEY IN THE EARTH

(1) حدثني احمد بن محمد عن علي بن الحكم عن سيف بن عميرة عن داود بن فرقذ عن ابي عبد الله عليه السلام قال ان رجلا ما صلى العتمة بالمدينة واتى قوم موسى في شئ تشاجر بينهم وعاد من ليلته وصلى الغداة بالمدينة.

1 – Narrated to me Ahman Bin Muhammad, from Ali Bin Al-Hakam, from Sayf Bin Umeyra, from Dawood Bin Farqad, who has said:

Abu Abdullah<sup>asws</sup> having said that: 'A man (Imam<sup>asws</sup>) Prays in the darkness in Al-Medina, and comes to the people of Musa<sup>as</sup> regarding a matter of dispute between them, and returns during the same night and Prays the Dawn Prayer in Al-Medina'.

(2) حدثنا علي بن اسماعيل عن محمد بن عمرو الزيات عن محمد بن الفضيل عن ابي حمزة عن جابر قال كنت يوما عند ابي جعفر جالسا فالتفت إلى فقال لي يا جابر الك الحمار فيقطع ما بين المشرق والمغرب في ليلة فقلت له لا جعلت فداك فقال اني لا عرف رجلا بالمدينة له حمار يركبه فيأتى المشرق والمغرب في ليلة.

2 – It has been narrated to us by Ali Bin Ismail, from Muhammad Bin Amro and Al-Zyat, from Muhammad Bin Al-Fazeyl, from Abu Hamza, from Jabir who said:

'One day I was in the presence of Abu Ja'far<sup>asws</sup>, seated, he<sup>asws</sup> turned towards me and said: 'O Jabir, do you have a donkey who can cross the distance between the east and the west in one night?' I said, 'No, may I be sacrificed for you<sup>asws</sup>'. He<sup>asws</sup> said: 'I<sup>asws</sup> know a man in Al-Medina who has a donkey. He rides on it from the east to the west in one night'.

(3) حدثنا عبد الله بن عامر عن الربيع ابن الخطاب عن جعفر بن بشير عن يونس بن يعقوب عن ابي عبد الله قال ان رجلا منا صلى العتمة بالمدينة ثم اتى قوم موسى في شئ كان بينهم فاصلح بينهم ورجع من ليلته وصلى الغداة بالمدينة.

3 – It has been narrated to us by Abdullah Bin aamir, from Al-Rabi'e Ibn Al-Khattab, from Ja'far Bin Basheer, from Yunus Bin Yaqoub, who has said:

Abu Abdullah<sup>asws</sup> having said that: 'And a man<sup>asws</sup> from us<sup>asws</sup> Prayed at night in Al-Medina, then came to the people of Musa<sup>as</sup> regarding something between them. He<sup>asws</sup> reconciled between them, and returned from the night, and Prayed the Dawn Prayer in Al-Medina'.

(4) حدثنا احمد بن محمد عن الحسن بن علي بن فضال عن ابيه عن عبد الله بن بكير عن زرارة قال سمعت ابا جعفر عليه السلام يقول ان بالمدينة رجلا قد اتى المكان الذي به ابن آدم فراه معقولا معه عشرة موكلين به يستقبلون به الشمس حيث ما دارت في الصيف يوقدون حوله النار فإذا كان الشتاء صبوا عليه الماء البارد كلما هلك من العشرة اقام على اهل القرية رجلا فيجعلونه مكانه فقال يا عبد الله ما قصتك ولاي شئ ابتليت بهذا فقال لقد سئلتني عن مسألة ما سألني عنها احد قبلك انك لاحق الناس أو اكيس الناس قال فقلت لابي جعفر عليه السلام ايعذب في الآخرة قال فقال ويجمع الله عليه عذاب الدنيا وعذاب الآخرة.

4 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Ali Bin Fazaal, from his father, from Abdullah Bin Bakeyr, from Zarara who said:

'I heard Abu Ja'far<sup>asws</sup> say that: 'In Al-Medina is a man who came to a place where a son of Adam<sup>as</sup> had been tied up by ten people, and they used to turn his face to face the sun wherever it turned in the summer, they would light a fire around him. When it was winter, they would drench him in cold water. Whenever one of the ten died, a man from the village would take up his place.

He said, 'O servant of Allah<sup>azwj</sup>, what is your story, and for what reason are you undergoing this?' He said, 'You have asked me about an issue which no one before you has asked. Either you are an idiot or very clever among the people'. I said to

Abu Ja'far<sup>asws</sup>, 'Will he be punished in the hereafter?' He<sup>asws</sup> said: 'Allah<sup>azwj</sup> has Gathered to him the punishment of the world and the Punishment of the hereafter'.

(5) حدثنا سلمة بن الخطاب عن سليمان بن سماعة وعبد الله بن محمد عن عبد الله بن محمد عن عبد الله بن القاسم بن الحرث عن ابي بصير قال قال أبو عبد الله ان الاوصياء لتطوى لهم الارض ويعملون ما عند اصحابهم.

5 – It has been narrated to us by Salmat Bin Al-Khataab, from Suleiman Bin Sama'at, and Abdullah Bin Muhammad, from Abdullah Bin Muhammad, from Abdullah Bin Al-Qasim Bin Al-Hars, from Abu Baseer who said:

'Abu Abdullah<sup>asws</sup> said that: 'For the successors<sup>asws</sup>, the Earth folds up for them<sup>asws</sup>, and they<sup>asws</sup> do some work, what is with their<sup>asws</sup> companions'.

(6) حدثنا الحجال عن الحسن بن الحسين اللؤلؤي عن ابن سنان عن العلاء عن محمد بن مسلم قال سمعته يقول اني لاعرف رجلا من اهل المدينة اخذ قبل انطباق الارض إلى الفئة الذين قال الله في كتابه ومن قوم موسى ائمة يهدون بالحق وبه يعدلون لمشجرة كانت بينهم فاصلح بينهم ورجع.

6 – It has been narrated to us by Al-Hajaal, from Al-Hassan Bin Al-Husayn Al-Lu'lu'i, from Ibn Sinan, from Al-A'la, from Muhammad Bin Muslim who said:

'I heard him<sup>asws</sup> say: 'I<sup>asws</sup> know a man from the inhabitants of Al-Medina who took the land, about whom<sup>asws</sup> Allah<sup>azwj</sup> Says in His<sup>azwj</sup> Book "[7:159] And of Musa's people was a party who guided (people) with the truth, and thereby did they do justice", the dispute that was between them. He<sup>asws</sup> resolved it between them, and returned'.

(7) حدثنا احمد بن محمد عن البرقي عن بعض اصحابنا عن يونس بن يعقوب عن ابي عبد الله عليه السلام قال ان رجلا منا اتى قوم موسى في شئ كان بينهم فاصلح بينهم فمر برجل معقول عليه ثياب مسوح معه عشرة موكلين به يستقبلون به في الشتاء وتصيرون عليه الماء البارد ويستقبل به في الحر عين الشمس يدار به معها حيث ما دارت ويوقد حوله النيران كلما مات من العشرة واحد اضاف اهل القرية إليه آخر فالناس يموتون و العشرة لا ينقصون فقال ما امرك قال ان كنت عالما فما اعرفك بى قال علاء قال محمد بن مسلم ويرون انه ابن آدم ويروون انه أبو جعفر عليه السلام كان صاحب هذا الامر.

7 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Barqy, from one of our companions, from Yunus Bin Yaqoub, who has said:

Abu Abdullah<sup>asws</sup> having said that; 'A man<sup>asws</sup> from us<sup>asws</sup> came to the people of Musa<sup>as</sup> regarding an issue that was between them. He<sup>asws</sup> effected a reconciliation between them. He<sup>asws</sup> passed by a man in sack cloth garments tied up by ten people. In the winter they used to pour cold water on him, and in the heat he was being made to face the sun wherever it may be, and around him fires were being lit. Every time one of the ten dies, one would be increased from the inhabitants of the town, and then ten were never deficient. He<sup>asws</sup> asked: 'What is your affair?' He said that, 'If you are of the scholars I cannot increase your<sup>asws</sup> knowledge'.

A'ala said that Muhammad Bin Muslim said that it has been reported about the son of Adam<sup>as</sup>, and it has been reported that it was Abu Ja'far<sup>asws</sup> who was the Master<sup>asws</sup> of this matter'.

(8) حدثنا محمد بن الحسين عن ابن سنان عن عمار بن مروان عن المنخل عن جابر عن ابي جعفر عليه السلام قال قال يا جابر هل لك من حمار يسير بك من المطلاع إلى المغرب في يوم واحد قال قلت يا ابا جعفر جعلني الله فداك واني لى هذا قال فقال أبو جعفر عليه السلام وذلك كان امير المؤمنين عليه السلام ثم قال الم تسمع قول رسول الله صلى الله عليه وآله في على بن ابي طالب عليه السلام لتبلغن الاسباب والله لتركبن السحاب.

8 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ibn Sinan, from Amaar Bin marwaan, from Al-Mankhal, from Jabir, who has said:

Abu Ja'far<sup>asws</sup> having said: 'O Jabir, have you got a donkey with which you can travel from the East to the West in one day?' I said, 'O Abu Ja'far<sup>asws</sup>, may Allah<sup>azwj</sup> Make me to be sacrificed for you<sup>asws</sup>, and from where will I have this?' Abu Ja'far<sup>asws</sup> said:

'And was what Amir-ul-Momineen<sup>asws</sup> used to have. Have you not heard the words of the Rasool Allah<sup>saww</sup> regarding Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>: 'You<sup>asws</sup> will reach to the limits of the causes, by Allah<sup>azwj</sup> you will ride on the clouds'?

(9) حدثنا الحجال عن الحسن بن الحسين اللؤلؤي عن ابن سنان عن ابن مسكان عن سدير قال قال أبو جعفر عليه السلام يا أبا الفضل اني لا عرف رجلا من اهل المدينة اخذ قبل مطلع الشمس وقبل مغربها إلى الفنة التي قال الله ومن قوم موسى أمة يهدون بالحق و به يعدلون لمشاجرة كانت فيما بينهم فاصلح بينهم.

9 – It has been narrated to us by Al-Hajaal, from Al-Hassan Bin Al-Husayn Al-Lu'lu'i, from Ibn Sinan, from Ibn Muskaan, from Sudeyr who said:

'Abu Ja'far<sup>asws</sup> said: 'O Abu Al-Fazal, I<sup>asws</sup> know of a man<sup>asws</sup> from the inhabitants of Al-Medina who took to the land, before sunrise and returned before its evening, about whom<sup>asws</sup> Allah<sup>azwj</sup> Says: **"[7:159] And of Musa's people was a party who guided (people) with the truth, and thereby did they do justice"**, for the dispute that was between them. He<sup>asws</sup> effected a reconciliation between them'.

(10) حدثنا احمد بن محمد عن البرقي عن بعض اصحابنا عن يونس بن يعقوب عن ابي عبد الله عليه السلام قال ان رجلا منا اتى قوم في شئ كان بينهم ورجع ولم يقعد فمر بنطفكم فشرب منها ومر على بابك فبق عليك حلقة بابك ثم رجع إلى منزله ولم يقعد.

10 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Barqy, from one of our companions, from Yunus Bin Yaquub, who has said:

'Abu Abdullah<sup>asws</sup> having said that: 'A man<sup>asws</sup> from us<sup>asws</sup> came to the people of Musa<sup>as</sup> regarding a matter which was between them, and returned without having sat down. He<sup>asws</sup> passed by your well and drank from it, and passed by your door and knocked on it, then returned to his<sup>asws</sup> house without sitting down'.

(11) حدثنا على بن اسماعيل عن محمد بن عمرو الزيات عن ابيه عن ابن مسكان عن سدير الصيرفي قال سمعت ابا جعفر عليه السلام يقول اني لا عرف رجلا من اهل المدينة اخذ قبل انطباق الارض إلى الفنة التي قال الله في كتابه ومن قوم موسى أمة يهدون بالحق و به يعدلون لمشاجرة كانت فيما بينهم واصلح بينهم ورجع ولم يقعد فمر بنطفكم فشرب منها يعني الفرات ثم مر عليك يا أبا الفضل يقرع عليك بابك ومر برجل عليه. مسوح معقل به عشرة موكلون يستقبل في الصيف عين الشمس ويوقد حوله النيران ويدورون به حذاء الشمس حيث دارت كلما مات من العشرة واحد اضاف إليه اهل القرية واحد الناس يموتون والعشرة لا ينقصون فمر به رجل فقال ما قصتك قال له الرجل ان كنت عالما فما اعرفك بامري ويقال انه ابن آدم القاتل وقال محمد بن مسلم وكان الرجل محمد بن علي.

11 – It has been narrated to us by Ali Bin Ismail, from Muhammad Bin Amro Al-Ziyaat, from his father, from Ibn Muskaan, from Sudeyr Al-Sayrafi who said:

'I heard Abu Ja'far<sup>asws</sup> say: 'I<sup>asws</sup> know of a man<sup>asws</sup> from the inhabitants of Al-Medina who took to the land about whom<sup>asws</sup> Allah<sup>azwj</sup> Says in His<sup>azwj</sup> Book: **"[7:159] And of Musa's people was a party who guided (people) with the truth, and thereby did they do justice"**, a dispute that was between them and effected a reconciliation between them, and returned without having sat down. He<sup>asws</sup> passed your well and drank from it, meaning Al-Furaat, then passed you, O Abu Al-fazal, knocked on your door, and passed a man who had been tied up by ten people, who were making him face the sun in the summer, and lit the fires around him, and were turning him to face the sun wherever it turns. When any of the ten dies, one of the inhabitants of the town takes his place. They all die in turn but their number is never deficient. He<sup>asws</sup> passed by the man and said: 'What is your story?' The man said to him<sup>asws</sup>, 'If you<sup>asws</sup> are from the scholars, you<sup>asws</sup> will be aware of my affair'. And it has been said that he was the son of Adam<sup>as</sup>, the killer, and Muhammad Bin Muslim said that the man<sup>asws</sup> was Muhammad Bin Ali<sup>asws</sup>.

(12) حدثنا على بن خالد عن يعقوب بن يزيد عن العباس الوراق عن عثمان بن عيسى عن ابن مسكان قال حدثني ليث المرادي عن سدير يحدث فاتيته فقلت ان ليث المرادي حدثني عنك بحديث فقال وما هو قلت اخبرني عنك انك كنت مع

**12** – It has been narrated to us by Ali Bin Khalid, from Yaqoub Bin Yazeed, from Al-Abbas Al-Waraaq, from Usmaan Bin Isa, from Ibn Muskaan, from Layth Al-Murady, from Sudeyr who said:

'I came to him and said, 'Layth Al-Murady narrated a Hadeeth to me from you'. He said, 'And what is it?' I said, 'He informed me from you that you were with Abu Ja'far<sup>asws</sup> in a tent when a Bedouin from the inhabitants of Yemen passed by. Abu Ja'far<sup>asws</sup> asked him: 'Who is the knowledgeable one of the inhabitants of Yemen?' He started talking about the fortune-tellers, and magicians and such people. When the Bedouin stood up, Abu Ja'far<sup>asws</sup> said to him: 'But I<sup>asws</sup> inform you about a knowledgeable one from the inhabitants of Al-Medina, he<sup>asws</sup> went at sunrise and came in the night, and he<sup>asws</sup> had gone during the night and came to a man who had been tied up by ten men. When it was cold they threw cold water over him, and during the summer, they would place olive oil on his head and make him to face the sun. He<sup>asws</sup> said to then ten: 'Who are you all, and what is this?' They said, 'We do not know except that we have been assigned to this. If one of us dies, he gets replaced by another one'. He<sup>asws</sup> said to them man: 'Who are you?' He said, 'If you<sup>asws</sup> are one of the knowledgeable ones, then you<sup>asws</sup> will have recognised me, and if you<sup>asws</sup> are not a knowledgeable one, then I will not inform you'. Then he<sup>asws</sup> passed by your *Furaat* (a river)'. I said, 'Our *Furaat* is the *Furaat* of Al-Kufa'. He<sup>asws</sup> said: Yes, your *Furaat* is the *Furaat* of Al-Kufa, and had I<sup>asws</sup> not abhorred being publicised to you, I<sup>asws</sup> would have knocked on your door'. He remained silent'.

(13) حدثنا محمد بن عبد الله بن احمد الرازي عن اسماعيل بن موسى عن ابيه عن جده عن عمه عبد الصمد بن علي قال دخل رجل على بن الحسين عليه السلام فقال له علي بن الحسين عليه السلام من انت قال انا منجم قال فانت عراف قال فنظر إليه ثم قال هل ادلك على رجل قد مر مذ دخلت علينا في اربع عشر عالما كل عالم اكبر من الدنيا ثلث مرات لم يتحرك من مكانه قال من هو قال انا وان شئت انبأتك بما اكلت وما ادخرت في بيتك.

**13** – It has been narrated to us by Muhammad Bin Abdullah Bin Ahmad Al-Razy, from Ismail Bin Musa, from his father his grandfather, from his uncle Abdul Samad Bin Ali who said:

'A man came up to Ali Bin Al-Husayn<sup>asws</sup>. Ali Bin Al-Husayn<sup>asws</sup> said to him: 'Who are you?' He said, 'I am an astrologer'. He<sup>asws</sup> said: 'So, you are a fortune-teller'. He<sup>asws</sup> looked at him, then said, 'Shall I<sup>asws</sup> show you a man who has passed, since you came to us<sup>asws</sup>, fourteen worlds, each world being bigger than this world, three times, without having moved from his place?' He said, 'Who is he<sup>asws</sup>?'. He<sup>asws</sup> said: 'I<sup>asws</sup>, and if you like I<sup>asws</sup> can give you the news of what you have eaten and what you have hidden in your house'.

(14) حدثنا محمد بن الحسين عن علي بن سعدان عن عبد الله بن القاسم عن عمر بن ابان الكلبى عن ابان بن تغلب قال كنت عند ابي عبد الله حيث دخل عليه رجل من علماء اهل اليمن فقال أبو عبد الله يا يمانى افيكم علماء قال نعم قال فای شئ يبلغ من علم علمائكم قال انه ليسير في ليلة واحدة مسير شهرين يزجر الطير ويقفوا الآثار فقال له فعالم المدينة اعلم من عالمكم قال فای شئ يبلغ من علم عالمكم بالمدينة قال انه يسير في صباح واحد مسيرة سنة كالشمس إذا امرت انها اليوم غير مأمورة ولكن إذا امرت يقطع اثني عشر شمسا واثني عشر قمرا واثني عشر مشرقا واثني عشر مغربا واثني عشر برا واثني عشر بحرا واثني عشر عالما قال فما بقى في يد اليماني فما درى ما يقول وكف أبو عبد الله.

**14** – It has been narrated to us by Muhammad Bin Al-Husayn, from Ali Bin Sa'daan, from Abdullah Bin Al-Qasim, from Umar Bin Abaan Al-Kalby, from Abaan Bin Taghlab who said:

'I was in the presence of Abu Abdullah<sup>asws</sup> when a man from the knowledgeable ones from the inhabitants of Yemen came up. Abu Abdullah<sup>asws</sup> said: 'O Yemeny, are there knowledgeable ones among you?' He said, 'Yes'. He<sup>asws</sup> said: 'What matter has reached you from the knowledge of your knowledgeable ones?' He said, 'He would travel in one night, the two months travelling of birds, and the effects remain'. He<sup>asws</sup> said to him: 'The knowledgeable one<sup>asws</sup> of Al-Medina is more knowledgeable than your knowledgeable ones'. He said, 'Which matter of the knowledge of the knowledgeable one<sup>asws</sup> of Al-Medina has reached you<sup>asws</sup>? He<sup>asws</sup> said: 'He<sup>asws</sup> would travel in one morning, like a year's journey of the sun, but in one day, if he<sup>asws</sup> wants to he<sup>asws</sup> can cut through twelve suns, and twelve moons, and twelve Easts, and twelve Wests, and twelve lands, and twelve seas, and twelve worlds'. There did not remain anything in the hands of the Yemeny and he did not know what to say to Abu Abdullah<sup>asws</sup>.

(15) حدثنا احمد بن محمد عن الحسين بن سعيد عن ابن ابي عمير عن ابي ايوب عن ابان بن تغلب قال كنت عند ابي عبد الله عليه السلام فدخل عليه رجل من اهل اليمن فقال يا اخا اهل اليمن عندكم علماء قال نعم قال فما بلغ من علم عالمكم قال يسير في ليلة مسيرة شهرين يزجر الطير ويقفوا الاثر فقال أبو عبد الله عليه السلام عالم المدينة اعلم من عالمكم قال فما بلغ من علم عالم المدينة قال يسير في ساعة من النهار مسيرة شمس سنة حتى يقطع اثني عشر الف مثل عالمكم هذا ما يعلمون ان الله خلق آدم ولا ابليس قال فيعرفونكم قال نعم ما افترض عليهم الا ولايتنا والبرائة من عدونا.

**15 –** It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Abu Ayub, from Aban Bin Taghlub who said:

'I was in the presence of Abu Abdullah<sup>asws</sup> when a man from the inhabitants of Yemen came up to him<sup>asws</sup>. He<sup>asws</sup> said: 'O Yemeny brother, are there knowledgeable ones among you?' He said, 'Yes'. He<sup>asws</sup> said: 'What has reached you of the knowledge of your knowledgeable ones?' He said, 'He would travel in one night the travel distance of two months of the flight of the bird and the effects would remain'.

Abu Abdullah<sup>asws</sup> said: 'The knowledgeable one<sup>asws</sup> of Al-Medina is more knowledgeable than your knowledgeable ones'. He said, 'And what has reached from the knowledge of the knowledgeable one Al-Medina?' He<sup>asws</sup> said: 'He<sup>asws</sup> travels in one hour of the day, the travel distance of a year's travel of the sun, to the extent that he cuts through twelve thousand worlds the like of this world of yours whose inhabitants are not aware that Allah<sup>azwj</sup> Created Adam<sup>as</sup> or Iblees<sup>la</sup>'. He asked, 'They recognise you<sup>asws</sup>? He<sup>asws</sup> said: 'Yes. They have not been Obligated anything except for our<sup>asws</sup> Wilayah and the keeping away (Tabarra) from our<sup>asws</sup> enemies'.

### (13) باب في الانمة انهم يسرون في الارض من شأوا من اصحابهم بقدرة الله التي اعطاهم الله

## CHAPTER 13 – REGARDING THE IMAMS<sup>asws</sup>, THEY<sup>asws</sup> MAKE ANYONE THEY<sup>asws</sup> LIKE FROM THEIR<sup>asws</sup> COMPANIONS TO JOURNEY IN THE EARTH, BY THE POWER OF ALLAH<sup>azwj</sup>, WHICH ALLAH<sup>azwj</sup> HAS GIVEN TO THEM<sup>asws</sup>

(1) حدثنا محمد بن حسان عن علي بن خالد وكان زديدا قال كنت في العسكر فبلغني ان هناك رجل محبوس اتى به من ناحية الشام مكبولا وقالوا انه تنبأ قال علي قد اريت القوادين والحجب حتى وصلت إليه فإذا رجل له فهم فقلت له يا هذا ما قصتك وما امرك فقال لي كنت رجلا بالشام اعيد الله عند راس الحسين بن علي بن ابي طالب عليه السلام فبينما انا في عبادتي إذ اتاني شخص فقال قم بنا قال فقممت معه قال فبينما انا معه في مسجد الكوفة فقال لي تعرف هذا المسجد قلت نعم هذا مسجد الكوفة قال فصلي وصليت معه فبينما انا معه في مسجد المدينة قال فصلي وصليت وصلى علي رسول الله صلى الله عليه وآله ودعا له فبينما انا معه إذا انا بمكة فلم ازل معه حتى قضى مناسكه وقضيت مناسكي معه قال فبينما انا معه إذا انا بموضعي الذي كنت اعيد الله فيه بالشام قال و مضى الرجل

1 – It has been narrated to us by Muhammad Bin Hasaan, from Ali Bin Khalid, and he was a Zaydiyya (a sect), he said:

'I was in Al-Askar. It (news) reached me that over there is a captive man who has been brought over from an area of Syria, and they were saying that he has claimed to be a 'Tanba' (fortune teller). I saw the guards, until I got access to him. When I was with him, I said to him, 'O, what is this story of yours, and what is your matter?' He said to me, 'I was in Syria worshipping Allah<sup>azwj</sup> near the head of Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup>. I was engrossed in my worship when a person came up to me. He<sup>asws</sup> said: 'Arise, and come with me<sup>asws</sup>'. I stood up and went with him<sup>asws</sup>. And I was with him<sup>asws</sup> in the Masjid of Al-Kufa. He<sup>asws</sup> said to me: 'Do you recognise this Masjid?' I said, 'Yes, this is the Masjid of Al-Kufa'. He<sup>asws</sup> Prayed, and I Prayed with him<sup>asws</sup>. It so happened that I was with him<sup>asws</sup> in the Masjid of Al-Medina. He<sup>asws</sup> Prayed, and I Prayed, and sent greeting on the Rasool Allah<sup>saww</sup>, and supplicated to him<sup>saww</sup>. It so happened that I was with him<sup>asws</sup> in Mecca. I did not cease to be with him<sup>asws</sup> until he<sup>asws</sup> completed his<sup>asws</sup> rituals and I completed my rituals along with him<sup>asws</sup>. It so happened that I was in my original place where I was, worshipping Allah<sup>azwj</sup> in Syria. And the man<sup>asws</sup> was gone'.

قال فلما كان عام قابل في ايام الموسم إذا انا به وفعل بي مثل فعلته الاولى فلما فرغنا من مناسكنا وردني إلى الشام وهم بمفارقتي قلت له سألتك بحق الذي اقدرك على ما رأيت الا اخبرتني من انت قال فاطرق طويلا ثم نظر إلى فقال انا محمد بن علي بن موسى فترافى الخبر إلى محمد بن عبد الملك الزيات قال فبعث إلى فاخذني وكبلني في الحديد وحملني إلى العراق وحسيني كما ترى

When a year went by, I met him<sup>asws</sup> during the days of the season and performed with him<sup>asws</sup> similar to what he<sup>asws</sup> had done at first. When we were free from performing our rituals, and he<sup>asws</sup> returned me to Syria, and he<sup>asws</sup> wanted to part from me, I said to him<sup>asws</sup>, 'I ask you<sup>asws</sup> by the right of the One Who<sup>azwj</sup> Gave you<sup>asws</sup> the ability over what I have seen, tell me who you<sup>asws</sup> are'. He<sup>asws</sup> paused for a long while, then looked at me and said: 'I<sup>asws</sup> am Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Musa<sup>asws</sup>'. The news got to Muhammad Bin Abdul Malik Al-Ziyat. He sent for me, captured me and placed me in chains and had me sent over to Al-Iraq, and locked me up, as you can see me now'.

قال قلت له ارفع قصتكم إلى محمد بن عبد الملك فقال ومن لي يأتيه بالقصة قال فاتيته بقرطاس ودوات فكتب قصته إلى محمد بن عبد الملك فذكر في قصته ما كان قال فوقع في القصة قل الذي اخرجك في ليلة من الشام إلى الكوفة ومن الكوفة إلى المدينة ومن المدينة إلى المكان. ان يخرجك من حبسك قال على فغمي امره ووقفت له وامرته بالعزاء قال ثم بكرت عليه يوما فإذا الجند وصاحب الحرس وصاحب السجن وخلق عظيم يتفحصون حاله قال فقلت ما هذا قالوا المحمول من الشام الذي تنبأ افتقد البارحة لا ندري خسف به الارض أو اختطفه الطير في الهواء وقال علي بن خالد هذا زديدا فقال بالامامة بعد ذلك وحسن اعتقاده.

I said to him, 'I will raise your story to Muhammad Bin Abdul Malik'. He said, 'And who is the one who will go to him with the story?' I gave him a paper and ink and told him to write his story to Muhammad Bin Abdul Malik. I mentioned the story of that which had happened to Muhammad Bin Abdul Malik. He said, 'Tell him that the one<sup>asws</sup> who took you out during the night, from Syria to Al-Kufa, and from Al-Kufa to Al-Medina, and from Al-Medina to the place, he<sup>asws</sup> should take you out from your lock up'. His matter grieved me, and I thought about him and his matter with condolences. I hurried to him one day, and there was an army, and a master of the guards, and warden of the prison, a great number of them investigating their situation. I said, 'What is this?' They said, 'The prisoner who was brought here from Syria who was a fortune teller is missing since yesterday. We do not know whether the Earth has swallowed him up or a bird flew away with him in the air'. Ali Bin Khalid said, 'This Zaydiyya (the prisoner) testified to the Imamate after that, and improved his beliefs'.

(2) حدثني محمد بن الحسين بن الحسن الخطاب الزيات عن موسى بن سعدان عن عبد الله بن القاسم عن حفص الابيض التمار قال دخلت على ابي عبد الله عليه السلام ايام صلب المعلى بن خنيس قال فقال لي يا ابا حفص اني امرت المعلى بن خنيس بامر فخالفتني فابتلى بالحديد اني نظرت اليه يوما وهو كئيب حزين فقلت له مالك يا معلى كانك ذكرت اهلك ومالك وولدك وعيالك قال اجل قلت ادن مني فدنا مني فمسحت وجهه فقلت اين تراك قال اراني في بيتي هذه زوجتي وهذا ولدي فتركته حتى تملأ منهم و اسرت منهم حتى نال منها ما ينال الرجل من اهله ثم قلت له ادن مني فدنا فمسحت وجهه فقلت اين تراك فقال اراني معك في المدينة هذا بيتك قال قلت له يا معلى ان لنا حديثا من حفظ علينا حفظ الله عليه دينه ودنياه يا معلى لا تكونوا اسرى في ايدي الناس بحديثنا ان شاؤوا آمنوا عليكم وان شاؤوا قتلوكم انه من كنتم الصعب من حديثنا جعله الله نورا بين عينيهِ ورزقه الله العزة في الناس ومن اذاع الصعب من حديثنا لم يمت حتى يعضه السلاح ان يموت كبلا يا معلى بن خنيس وانت مقتول فاستعد.

**2 –** Narrated to me Muhammad Bin Al-Husayn Bin Al-Hassan Al-Khataab Al-Ziyaat, from Musa Bin Sa'dan, from Abdullah Bin Al-Qasim, from Hafs Al-Abyadh Al-Tamaar who said:

'I came up to Abu Abdullah<sup>asws</sup> on the day Al-Moala Bin Khunays was crucified. He<sup>asws</sup> said to me: 'O Abu Hafs, I had ordered Al-Moala Bin Khunays for a matter. He opposed me<sup>asws</sup>. He has been tested by the iron. I saw him one day and he was gloomy and sad. I<sup>asws</sup> said to him: 'What is the matter with you, O Moala? It is as if you are remembering your family, and your wealth, and your children, and your relatives'. He said, 'Yes'. I<sup>asws</sup> said: 'Come near me<sup>asws</sup>'. He came near to me<sup>asws</sup>. I<sup>asws</sup> wiped his face. I<sup>asws</sup> said: 'Where do you see yourself to be?' He said, 'I see myself in my house, and this is my wife, and that is my son'. I<sup>asws</sup> left him in that condition until he was satisfied from them and was happy from them, to the extent that he took from her what a man takes from his wife. Then I<sup>asws</sup> said to him: 'Come near me<sup>asws</sup>'. He came near, and I<sup>asws</sup> wiped his face. I<sup>asws</sup> said, 'Where do you find yourself now?' He said, 'I see myself to be with you<sup>asws</sup> in Al-Medina. This is your<sup>asws</sup> house'. I<sup>asws</sup> said to him: 'O Moala, for us<sup>asws</sup>, the one who preserves one Hadeeth to us<sup>asws</sup>, Allah<sup>azwj</sup> will Preserve his Religion and his world. O Moala, do not become a prisoner in the hands of the people by our<sup>asws</sup> Hadeeth, so that if they feel like it they keep you safe, and if they feel like it they will kill you.

The one who conceals our<sup>asws</sup> difficult Hadeeth, Allah<sup>azwj</sup> will Make it to be a light between his eyes, and Allah<sup>azwj</sup> will Give him the sustenance of the honour among the people, and the one who broadcasts our difficult Hadeeth, will not die until he suffers from the weapons and dies handcuffed. O Moala Bin Khunays, and you will be murdered. Be prepared'.

(3) حدثنا الحسن بن احمد عن سلمة عن الحسين بن علي عن ابن جبلة عن عبد الله بن سنان قال سئلت ابا عبد الله عليه السلام فقال لي حوض ما بين بصرى إلى صنعاء اتحب ان تراه قلت نعم جعلت فداك قال فاخذ بيدي واخرجني إلى ظهر المدينة ثم ضرب برجله فنظرت إلى النهر يجرى لا يدرك حافته الا الموضع الذي انا فيه قائم فانه شبيه بالجزيرة فكنت انا وهو وقوفا فنظرت إلى نهر يجرى جانبه ماء ابيض من الثلج ومن جانبه هذا لبن ابيض من الثلج وفي وسطه خمر احسن من الياقوت فما رايت شيئا احسن من تلك الخمر بين اللبن والماء فقلت له جعلت فداك من اين يخرج هذا ومجراه فقال هذه العيون التي ذكرها الله في كتابه انهيار في الجنة عين من ماء وعين من لبن وعين من خمر تجرى في هذا النهر ورايت حافته عليهما شجر فيهن حور معلقات برؤوسهن شعر ما رأيت شيئا احسن منهن وبايديهن انية ما رايت انية احسن منها ليس من انية الدنيا فدنا من احديهن فاومى بيده تسقيه فنظرت إليها وقد مالت لتعرف من النهر فمال الشجر معها فاغترفت فمال الشجرة معها ثم ناولته فشرب ثم ناولها واومى إليها فمالت لتعرف فمال الشجرة معها ثم ناولته فناولني فشربت فما رايت شرابا كان الين منه ولا الذ منه وكان رايحة رايحة المسك فنظرت في الكاس فإذا فيه ثلاثة ألوان من الشراب فقلت له جعلت فداك ما رايت كاليوم قط ولا كنت ارى ان الامر هكذا فقال لي هذا اقل ما اعده الله لشيعتنا ان المؤمن إذا توفى صار روحه إلى هذا النهر ورغب في رياضته وشرب من شرابه وان عدونا إذا توفى صار روحه إلى وادي برهوت فاخذت في عذابه واطعمت من زقومه واسقيت من حميمه فاستعينوا بالله من ذلك الوادي.

3 – It has been narrated to us by Al-Hassan Bin Ahmad, from Salmat, from Al-Husayn Bin Ali, from Ibn Jabalat, from Abdullah Bin Sinan who said:

‘Abu Abdullah<sup>asws</sup> asked: ‘The fountain which is between Basra up to Sana’a, would you like to see it?’ I said, ‘Yes, may I be sacrificed for you<sup>asws</sup>’. He<sup>asws</sup> took me by my hand, to the outskirts of Al-Medina. Then he<sup>asws</sup> struck the ground with his<sup>asws</sup> foot. I saw a river flowing whose banks could not be distinguished except for the place which I was standing in, for it was like an island. I and him<sup>asws</sup> were on it. We saw a river on the side of it which was of water whiter than snow, and on the side of that one was a river of milk whiter than snow, and in the midst of it was a river of wine better than sapphire, and I had not seen anything more beautiful than the wine which was between the milk and the water. I said to him<sup>asws</sup>, ‘May I be sacrificed for you<sup>asws</sup>’, from where does this fountains flow from and what are its course?’ He<sup>asws</sup> said: ‘These fountains are the ones Mentioned by Allah<sup>azwj</sup> in His<sup>azwj</sup> Book as being rivers in the Paradise, the fountain of water, and fountain of milk, and fountain of wine, flowing in this river. And saw its river banks some trees, in which were Houries with dangling hair. I had not seen anything more beautiful than them, and in their hands were utensils more beautiful than which I had never seen before, and these were not utensils from the world. He<sup>asws</sup> gestured by his<sup>asws</sup> hand to someone to quench his<sup>asws</sup> thirst. I looked at her, and she leaned to scoop the water from the river. The tree leaned with her. She scooped the water and presented it to him<sup>asws</sup>. He<sup>asws</sup> drank. He<sup>asws</sup> gestured with his<sup>asws</sup> hand to fetch more water. She leaned forward to scoop it and the tree leaned with her. Then she presented it to me. I drank from it. I had not seen a drink softer than it, and its aroma was the aroma of the musk.

I looked in the cup and in it were three kinds of drinks. I said to him<sup>asws</sup>, ‘May I be sacrificed for you<sup>asws</sup>’, I have not seen a day like this at all, and I never thought that a matter like this can happen’. He<sup>asws</sup> said to me: ‘This is only a little of what Allah<sup>azwj</sup> has Promised for our<sup>asws</sup> Shiites. When a believer passes away, his spirit comes to this river, and dwells in its gardens, and drinks from its drinks, and when our<sup>asws</sup> enemy dies, his spirit goes to the valley of *Barhoot*, and gets indulges in its punishments, and gets fed from its *Zaqqoom* trees, and gets quenched for its *Hameem*. You should seek refuge in Allah<sup>azwj</sup> from that valley’.

(4) وعنه عن محمد بن المثنى عن ابيه عن عثمان بن زيد عن جابر عن ابي جعفر عليه السلام قال سألته عن قول الله عزوجل وكذلك نرى ابراهيم ملكوت السموات والارض قال فكنت مطرقا إلى الارض فرفع يده إلى فوق ثم قال لي ارفع



**4 –** And from him, from Muhammad Al-Masny, from his father, from Usman Bin Zayd, from Jabir, who has said:

'I asked Abu Ja'far<sup>asws</sup> about the Statement of Allah<sup>azwj</sup> Mighty and Majestic: ***“[6:75] And thus did We show Ibrahim the kingdom of the heavens and the Earth”***, and I had my head bowed down to the Earth. He<sup>asws</sup> raised his<sup>asws</sup> hands high, then said to me: 'Raise your head'. I raised my head. I looked at the ceiling and it had burst open and there was light to the extent of my vision. My sight was dazzled. Then he<sup>asws</sup> said to me: 'This is the kingdom of the heavens and the Earth which was shown to Ibrahim'.

Then he<sup>asws</sup> said to me: 'Look down'. I looked down. Then he<sup>asws</sup> said to me: 'Raise your head. I raised my head, and the ceiling reverted back to what it used to be'. Then he<sup>asws</sup> took me by my hand and made me leave the room and go into another room. I took off my outfit and was given other garments to put on. Then he<sup>asws</sup> said to me: 'Close your eyes'. I closed my eyes, and he<sup>asws</sup> said to me: 'Do not open your eyes'. I stayed like that for a while. Then he<sup>asws</sup> said to me: 'Do you know where you are?' I said, 'No, may I be sacrificed for you<sup>asws</sup>'. He<sup>asws</sup> said to me: 'You are in the darkness in which Zulqarnayn pursued in'. I said to him<sup>asws</sup>: 'May I be sacrificed for you<sup>asws</sup>, permit me to open my eyes'. He<sup>asws</sup> said to me: 'Open them, for you will not see anything'. I opened my eyes; it was as if I was in darkness, not been able to see any place in front of me.

We, then walked a bit, and paused. He<sup>asws</sup> said to me: 'Do you know where you are?' I said, 'No'. He<sup>asws</sup> said: 'You have stopped at the fountain of youth from which *Al-Khizr<sup>as</sup>* drank from'. And we came out from that world to another world.

We travelled in it. We saw a world just like our world regarding its buildings, and dwelling, and its inhabitants. Then we went out to a third world, which was like the first and the second one, to the extent that we went through five worlds. Then he<sup>asws</sup> said: 'This is the kingdom of the Earth which Ibrahim<sup>as</sup> did not see, but rather, he<sup>as</sup> saw the kingdom of the heavens and it is of twelve worlds, each world is like what you saw. In each of them there has been an Imam<sup>asws</sup> from us<sup>asws</sup> who<sup>asws</sup> has dwelled in one of these worlds, until there will be the last of them<sup>asws</sup>, Al-Qaim<sup>asws</sup>, in our world in which we are settled in'. Then he<sup>asws</sup> said: 'Close your eyes'. I closed my eyes. Then he<sup>asws</sup> took me by my hand, and we were in the house from which we had come out. We changed the outfits, which we had on, and put back on the garment which we had on before, and returned to where we had sat before. I said,

'May I be sacrificed for you<sup>asws</sup>, how much of the day has passed?' He<sup>asws</sup> said; 'Three hours'.

(5) حدثنا احمد بن محمد عن جعفر بن محمد بن مالك الكوفي عن محمد بن عمار عن ابي بصير قال كنت عند ابي عيد الله عليه السلام فركض برجله الارض فإذا بحر فيه سفن من فضة فركب وركبت معه حتى انتهى إلى موضع فيه خيام من فضة فدخلها ثم خرج فقال رايت الخيمة التي دخلتها اولا فقلت نعم قال تلك خيمة رسول الله صلى الله عليه وآله والاخرى خيمة امير المؤمنين عليه السلام والثالث خيمة فاطمة والرابعة خيمة خديجة والخامسة خيمة الحسن والسادسة خيمة الحسين والسابعة خيمة علي بن الحسين والثامنة خيمة ابي و التاسعة خيمتي وليس احد منا يموت الا وله خيمة يسكن فيها.

**5 –** It has been narrated to us by Ahmad Bin Muhammad, from Ja'far Bin Muhammad Bin Maalik Al-Kufy, from Muhammad Bin Amaar, from Abu Baseer who said:

'I was in the presence of Abu Abdullah<sup>asws</sup>. He<sup>asws</sup> struck his<sup>asws</sup> foot on the ground, and it was as if there was an ocean there in which was a ship of silver. He<sup>asws</sup> embarked on it, and I rode with him<sup>asws</sup> until we ended up at a place wherein were some tents of silver. He<sup>asws</sup> entered into in, then came out. He<sup>asws</sup> said: 'Did you see the first tent in which I<sup>asws</sup> entered into?' I said, 'Yes'. He<sup>asws</sup> said: 'That was the tent of the Rasool Allah<sup>saww</sup>, and the other one is the tent of Amir-ul-Momineen<sup>asws</sup>, and the third tent is of Fatima<sup>asws</sup>, and the fourth tent is of Khadija<sup>as</sup>, and the fifth tent is of Al-Hassan<sup>asws</sup>, and the sixth tent is of Al-Husayn<sup>asws</sup>, and the seventh tent is of Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, and the eighth tent is of my<sup>asws</sup> father, and the ninth tent is my<sup>asws</sup> tent, and there is not one of us<sup>asws</sup> who passes away except that for him<sup>asws</sup> is a tent for him<sup>asws</sup> to dwell in'.

(6) حدثنا الحسين بن محمد بن عامر عن المعلى بن محمد بن احمد بن محمد بن عبد الله عن علي بن محمد عن اسحق الجلاب قال اشتريت لابي الحسن غنما كثيرة فدعاني فادخلني من اصطبل داره إلى موضع واسع لا اعرفه فجعلت افرق تلك الغنم فيمن امرني ثم استاذنته في الانصراف إلى بغداد إلى والدتي وكان ذلك يوم التروية فكتب إلى تقيم غدا عندنا ثم تتصرف قال فاقمت فلما كان يوم عرفة اقامت عنده وبث ليلة الاضحى في رواق له فلما كان السحر اتاني فقال لى يا اسحق قم فقامت ففتحت عيني فإذا انا على بابي ببغداد فدخلت على والدتي واتاني اصحابي فقلت لهم عرفت بالعسكر وخرجت إلى العيد ببغداد.

**6 –** It has been narrated to us by Al-Husayn Bin Muhammad Bin Aamir, from Al-Moala Bin Muhammad Bin Ahmad Bin Muhammad, Bin Abdullah, from Ali Bin Muhammad, from Is'haq Al-Jalaab who said:

'I bought many sheep from Abu Al-Hassan<sup>asws</sup>. He called for me and made me go to the stable of his<sup>asws</sup> house in a vast place, which I recognised. I started separating the sheep as he<sup>asws</sup> had ordered me to. Then I asked his<sup>asws</sup> permission to go towards Baghdad to my mother, and that was the day of *Al-Tarwiyya*. He<sup>asws</sup> wrote to me: 'Stay with us<sup>asws</sup> until tomorrow, then leave'. I stayed with him<sup>asws</sup> on the night of *Al-Azha* in his<sup>asws</sup> hallway. When it was the morning, he<sup>asws</sup> came to me. He<sup>asws</sup> said to me: 'O Is'haq, arise!' I woke up and opened my eyes, and it was as if I was at my door in Baghdad. I went to my mother, and my friends came over to me. I said to them, 'I was in *Al-Askar* on the day of *Arafaat*, and came out to Baghdad on the day of Eid'.

(7) حدثنا الحسين بن محمد بن عثمان عن معلى بن محمد بن عبد الله عن محمد بن يحيى عن صالح بن سعيد قال دخلت إلى ابي الحسن عليه السلام فقلت جعلت فداك في كل الامور ارادوا اطفاء نورك والتقصير بك حتى انزلوك هذا الخان الاشنع خان الصعاليك فقال هيهنا انك يابن سعيد ثم أو ماء بيده فقال انظر فنظرت فإذا بروضات انقات وروضات ناضرات فيهن خيرات عطرات وولدان كانهن اللؤلؤ المكنون واطيار وظباء و انهار تغور فحار بصرى والتمتع وحسرت عيني وقال حيث كنا فهذا لنا عتيد ولسنا في خان الصعاليك.

**7 –** It has been narrated to us by Al-Husayn Bin Muhammad Bin Usman, from Moala Bin Muhammad Bin Abdullah, from Muhammad Bin Yahya, from Saleh Bin Saeed who said:

'I came up to Abu Al-Hassan<sup>asws</sup>. I said, 'May I be sacrificed for you<sup>asws</sup>, in every matter they (the people) intend to extinguish your<sup>asws</sup> light and to reduce you<sup>asws</sup> (Al-Takseer), to the extent that they have brought you<sup>asws</sup> down to this ugly dwelling, the dwelling of paupers'. He<sup>asws</sup> said: 'Come here, O Ibn Saeed'. Then he<sup>asws</sup> gestured with his<sup>asws</sup> hand. He<sup>asws</sup> said: 'Look!' I looked and it was as if there were decorated gardens and bright gardens, and two young boys, like hidden pearls, and perfumes, and antelopes and bubbling springs flowing forth. My sight was confused and dazzled, and my eyes were stunned. He<sup>asws</sup> said: 'Here we<sup>asws</sup> are, all this is catered for us, and we<sup>asws</sup> are not in the dwelling of the paupers'.

(8) حدثنا احمد بن الحسين عن ابيه عن محمد بن سنان عن حماد بن عثمان عن المعلى بن خنيس قال كنت عند ابي عبد الله عليه السلام في بعض حوائجى قال فقال لى مالى اراك كئيبا حزينا قال فقلت ما بلغني عن العراق من هذا الوباء اذكر عيالي قال فاصرف وجهك فصرفت وجهي قال ثم قال ادخل دارك قال فدخلت فإذا انا لا افقد من عيالي صغيرا ولا كبيرا الا وهو لى في دارى بما فيها قال ثم خرجت فقال لى اصرف وجهك فصرفته فنظرت فلم ار شيئا.

8 – It has been narrated to us by Ahmad Bin Al-Husayn, from his father, from Muhammad Bin Sinan, from Hamaad Bin Usman, from Al-Moala Bin Khunays who said:

'I was in the presence of Abu Abdullah<sup>asws</sup> regarding one of my needs. He<sup>asws</sup> said to me: 'Why do I<sup>asws</sup> see you gloomy and sad?' I said, 'Due to what has reached me from Al-Iraq from this epidemic. I remember my family'. He<sup>asws</sup> said: 'Turn your face'. I turned my face. Then he<sup>asws</sup> said: 'Enter your house'. I entered, as if I was not far from my family members, small and big, except that they were all in my house along with what was in it. Then I came out. He<sup>asws</sup> said to me: 'Turn your face'. I turned it. I looked and I could not see anything'.

(9) حدثنا عبد الله بن محمد عن ابراهيم بن محمد بن عمرو بن سعيد الثقفي عن يحيى بن الحسن بن الفرات عن يحيى بن المساور عن ابي الجارود عن ابي جعفر عليه السلام قال لما صعد رسول الله صلى الله عليه وآله الغار طلبه على بن ابي طالب عليه السلام وخشى ان يغتاله المشركون وكان رسول الله صلى الله عليه وآله على حرا وعلى على ثبير فبصر به النبي صلى الله عليه وآله فقال مالك يا على قال بابى انت وامى خشيت ان يغتالك المشركون فطلبتك فقال النبي صلى الله عليه وآله ناولنى يدك يا على فرجف الجبل حتى خطأ برجله إلى الجبل الاخر ثم رجع الجبل إلى قراره.

9 – It has been narrated to us by Abdullah Bin Muhammad, from Ibrahim Bin Muhammad Bin Amro Bin Saeed Al-Thaqafy, from Yahya Bin Al-Hassan Bin Al-Furaat, from Yahya Bin Al-Masaawir, from Abu Al-Jaroud, who has said:

'Abu Ja'far<sup>asws</sup> having said: 'When the Rasool Allah<sup>saww</sup> ascended the cave (Al-Hira), Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> went looking for him<sup>saww</sup> fearing that the Polytheists might assassinate him<sup>saww</sup>, and the Rasool Allah<sup>saww</sup> was on Hira and Ali<sup>asws</sup> was on Thubayr. The Prophet<sup>saww</sup> saw him<sup>asws</sup>. He<sup>saww</sup> said: 'What is the matter with you<sup>asws</sup>, O Ali<sup>asws</sup>?'. He<sup>asws</sup> said: 'May my<sup>asws</sup> father<sup>as</sup> and my<sup>asws</sup> mother<sup>as</sup> be sacrificed for you<sup>saww</sup>, I<sup>asws</sup> feared that the Polytheists might assassinate you<sup>saww</sup>, so I<sup>asws</sup> came looking for you<sup>saww</sup>'. The Prophet<sup>saww</sup> said: 'Give me<sup>saww</sup> your<sup>asws</sup> hand, O Ali<sup>asws</sup>'. The mountain leaned across until he<sup>asws</sup> placed his foot on the other mountain, then the mountain returned to how it used to be'.

(10) حدثنا احمد بن محمد بن عيسى عن احمد بن ابى نصر عن محمد بن حمران عن الاسود بن سعيد قال لى أبو جعفر يا اسود بن سعيد ان بيننا وبين كل ارض تر مثل تر البناء فإذا امرنا في الارض بامر جذبنا ذلك التراب فاقبلت الارض بقلبيها واسواقها ودورها حتى تنفذ فيها ما نؤمر من امر الله تعالى.

10 – It has been narrated to us by Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Abu Nasr, from Muhammad Bin Hamraan, from Al-Aswad Bin Saeed who said:

'Abu Ja'far<sup>asws</sup> said to me: 'O Aswad, between us<sup>asws</sup> and each land is a rope like the rope of the construction. If we<sup>asws</sup> are Ordered in the Earth with an Order, we pull that rope. The land comes up to us along with its wells, and its markets and its places,

until we<sup>asws</sup> establish in it what we<sup>asws</sup> have been ordered to from the Orders of Allah<sup>azwj</sup> the High'.

(11) حدثنا الحسين بن محمد عن علي بن النعمان بن محمد عن أحمد بن محمد بن عبد الله عن محمد بن يحيى عن صالح بن سعيد قال دخلت على أبي الحسن عليه السلام فقلت له جعلت فداك في كل الأمور أرادوا إطفاء نورك والتقصير بك حتى أنزلوك هذا الخان الأشنع خان الصعاليك فقال هيهنا أنت يا بن سعيد ثم أومى بيده فقال انظر فإذا أنا بروضات ناضرات فيهن خيرات عطرات وولدان كأنهن اللؤلؤ واطباق رطبات فحار بصرى فقال حيث كنا فهذا لنا عتيد ولسنا في خان الصعاليك.

**11 –** It has been narrated to us by Al-Husayn Bin Muhammad, from Ali Bin Al-No'man Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Muhammad Bin Yahya, from Saaleh Bin Saeed who said:

'I came up to Abu Al-Hassan<sup>asws</sup>. I said to him<sup>asws</sup>, 'May I be sacrificed for you, in every affair they (the people) intend to extinguish your<sup>asws</sup> Light, and to reduce you<sup>asws</sup> (Al-Takseer) to the extent that they have brought you<sup>asws</sup> down to this ugly dwelling which is the dwelling of paupers'. He<sup>asws</sup> said: 'Come over here, O ibn Saeed'. Then he<sup>asws</sup> gestured with his<sup>asws</sup> hand and said: 'Look!' I saw as if there were bright gardens in which were dates and perfumes, and two young servants, like pearls, and layers of dates. My sight was confused. He<sup>asws</sup> said: 'Wherever we<sup>asws</sup> may be, this is catered for us, and we<sup>asws</sup> are not in the dwelling of the paupers'.

## (14) باب في قدرة الانمة عليهم السلام وما اعطوا من ذلك

CHAPTER 14 – REGARDING THE POWER OF THE IMAMS<sup>asws</sup> AND WHAT THEY<sup>asws</sup> HAVE BEEN GIVEN FROM THAT

(1) حدثنا احمد بن محمد عن محمد بن سنان عن عبد الملك القمي قال حدثني ادريس عن الصادق عليه السلام قال سمعته يقول ان منا اهل البيت لمن الدنيا عنده بمثل هذه و عقد بيده عشرة.

1 – It has been narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abdul Malik Al-Qummy, from Idrees, who said:

'I heard Al-Sadiq<sup>asws</sup> him<sup>asws</sup> say that: 'From us<sup>asws</sup> the People<sup>asws</sup> of the Household, are ones who<sup>asws</sup> in their<sup>asws</sup> possession, is from the world, the like of this and ...', and he<sup>asws</sup> made by his<sup>asws</sup> hand the number ten'.

(2) حدثنا علي بن اسماعيل عن موسى بن طلحة عن حمزة بن عبد المطلب بن عبد الله الجعفي قال دخلت على الرضا عليه السلام ومعى صحيفة أو قرطاس فيه عن جعفر عليه السلام ان الدنيا مثلت لصاحب هذا الامر في مثل فلقه الجوزة فقال يا حمزة ذا والله حق فانقلوه إلى اديم.

2 – It has been narrated to us by Ali Bin Ismail, from Musa Bin Talha, from Hamza Bin Abdul Muttalib Bin Abdullah Al-Ju'fy who said:

'I came up to Al-Reza<sup>asws</sup> and with him was a Parchment, or a paper, from Ja'far<sup>asws</sup> that: 'The example of this world to the Master<sup>asws</sup> of this Command, is like the example of a segment of a walnut'. He<sup>asws</sup> said: 'O Hamza, by Allah<sup>azwj</sup>, that is the truth. Transfer it to a surface (make a copy of it)'.

(3) حدثنا محمد بن الحسين عن موسى بن سعدان عن عبد الله بن القاسم عن سماعة بن مهران قال قال أبو عبد الله عليه السلام ان الدنيا تمثل للامام في فلقة الجوز فما تعرض لشيء منها وانه ليتناولها من اطرافها كما يتناول احدكم من فوق مائدته ما يشاء فلا يعزب عنه منها شيء.

3 – It has been narrated to us by Muhammad Bin Al-Husayn, from Musa Bin Sa'dan, from Abdullah Bin Al-Qasim, from Sama'at Bin Mahraan who said:

'Abu Abdullah<sup>asws</sup> said that the example of the world, for the Imam<sup>asws</sup>, is like the segment of a walnut. Whenever something occurs in it, he<sup>asws</sup> takes from it, or from its outskirts, just like one of you takes from above the table whatever you like. Nothing of it is hidden from him<sup>asws</sup>'.

(4) حدثنا عبد الله بن محمد عن محمد بن خالد عن حمزة بن عبد الله الجعفري عن ابي الحسن عليه السلام قال كتبت في ظهر قرطاس ان الدنيا ممثلة للامام كفلقة الجوزة فدفعته إلى ابي الحسن عليه السلام وقلت جعلت فداك ان اصحابنا رووا حديثا ما انكرته غير اني احببت ان اسمعه منك قال فنظر فيه ثم طواه حتى ظننت انه قد شق عليه ثم قال هو حق فحوله في اديم.

4 – It has been narrated to us by Abdullah Bin Muhammad, from Muhammad Bin Khalid, from Hamza Bin Abdullah Al-Ja'fary, who has said:

I had a Hadith, written on the back of a piece of paper that the world, to the Imam<sup>asws</sup> is like the segment of a walnut'. I handed it over to Abu Al-Hassan<sup>asws</sup> and said, 'May I be sacrificed for you<sup>asws</sup>. Our companions are reporting a Hadeeth what the others are denying. I would like to hear it from you<sup>asws</sup>'. He<sup>asws</sup> looked at it, then folded it, until I thought that he<sup>asws</sup> had doubts about it. Then he<sup>asws</sup> said: 'It is truth'. He<sup>asws</sup> kept it in a leather bag'.

## (15) باب في ركوب امير المؤمنين ع السحاب وترقيه في الاسباب والافلاك

CHAPTER 15 – REGARDING THE RIDING OF AMIR-UL-MOMINEEN<sup>asws</sup> ON THE CLOUD, AND JOURNEYING IN THE ATMOSPHERES OF THE SKIES

(1) حدثنا احمد بن محمد عن علي بن سنان عن عبد الرحيم انه قال ابتداني أبو جعفر عليه السلام فقال اما ان ذا القرنين قد خير السحابين فاختر الذلول وذخر لصاحبكم الصعب قلت وما الصعب قال ما كان من سحاب فيه رعد وبرق وصاعقة فصاحبكم يركبه اما انه سيركب السحاب ويرقى في الاسباب اسباب السموات السبع خمسة عوامر واثنين خراب.

1 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Sinan, from Abdul Raheem who said:

‘Abu Ja’far<sup>asws</sup> began by saying to me: ‘But Zulqarnain had a choice of two clouds. He chose the easy one, and kept aside the difficult one for your Master<sup>asws</sup>’. I said, ‘What is the difficult one?’ He<sup>asws</sup> said: ‘The cloud in which was thunder and lightning thunderbolt. Your Master<sup>asws</sup> rode it. When he<sup>asws</sup> rode the cloud and travelled in the atmospheres of the seven heavens, five of them were inhabited, and two were desolate’.

(2) حدثنا احمد بن محمد عن الحسين بن سعيد عن عثمان بن عيسى عن سماعة بن مهران عن ابي بصير عن ابي جعفر عليه السلام انه قال ان عليا عليه السلام ملك ما في الارض و ما في تحتها فعرضت له السحابان الصعب والذلول فاختر الصعب وكان في الصعب ملك ما تحت الارض وفي الذلول ملك ما فوق الارض واختر الصعب على الذلول فدارت به سبع ارضين فوجد ثلث خراب واربع عوامر.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Usman Bin Isa, from Sama’at Bin Mahraan, from Abu Baseer, who has said:

‘Abu Ja’far<sup>asws</sup> having said that: ‘All that is on the face of the Earth as well as that lies underneath it belongs to Ali<sup>asws</sup>. Two clouds were presented to him<sup>asws</sup>, the difficult and the easy one. He<sup>asws</sup> chose the difficult. And the difficult one included the kingdom of what is underneath the Earth and in the easy one possessed the kingdom of what is above the Earth. He<sup>asws</sup> chose the difficult over the easy one, and he<sup>asws</sup> travelled by it over seven Earths. He<sup>asws</sup> found three of them to be desolate, and four to be inhabited’.

(3) حدثنا احمد بن محمد عن ابن سنان عن ابي خالد وابو سلام عن سوره عن ابي جعفر عليه السلام قال ان ذا القرنين قد خير السحابين فاختر الذلول وذخر لصاحبكم الصعب قال قلت وما الصعب قال ما كان من سحاب فيه رعد وصاعقة أو برق فصاحبكم يركبه اما انه سيركب السحاب ويرقى في الاسباب اسباب السموات السبع والارضين السبع خمس عوامر واثنان خرابان.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Ibn Sinan, from Abu Khalid and Abu Salaam, from Sowrah, who has said:

‘Abu Ja’far<sup>asws</sup> having said that: ‘Zulqarnain had a choice of two clouds. He chose the easier one, and the difficult one was treasured for your Master<sup>asws</sup>’. I said, ‘And what is the difficult one?’ He<sup>asws</sup> said: ‘It was a cloud in which there was thunder and lightning thunderbolt. As for your Master<sup>asws</sup>, he<sup>asws</sup> will ride on the cloud to the atmosphere of the seven heavens and the seven Earths, five of which are inhabited and two are desolate’.

(4) حدثنا محمد بن هارون عن سهل بن زياد عن ابي يحيى قال قال أبو عبد الله عليه السلام ان الله خير ذا القرنين السحابين الذلول والصعب فاختر الذلول وهو ما ليس فيه برق ولا رعد ولو اختار الصعب لم يكن له ذلك لان الله اذخره للقائم (ع).

4 – It has been narrated to us by Muhammad Bin Haroun, from Sahl Bin Zyad, from Abu Yahya who said:

‘Abu Abdullah<sup>asws</sup> said that: ‘Allah<sup>azwj</sup> Presented to Zulqarnain two clouds, the simpler one and the difficult one. He chose the easy one, and it is one in which there is no lightning and nor thunder, and had he chosen the difficult one, that would not have been for him because Allah<sup>azwj</sup> has Treasured it for Al-Qaim<sup>asws</sup>’.

## (16) باب في امير المؤمنين ان الله تعالى ناجاه بالطايف وغيرها ونزل بينهما جبرئيل

### CHAPTER 16 – REGARDING AMIR-UL-MOMINEEN<sup>asws</sup> THAT ALLAH<sup>azwj</sup> WHISPERED TO HIM<sup>asws</sup> AT TA'IF AND OTHER PLACES, AND JIBRAEEL DESCENDED BETWEEN THEM

(1) حدثنا احمد بن محمد عن الحسين بن سعيد عن فضالة بن ايوب عن عمر بن ابان عن اديم اخي ايوب عن حمران بن اعين قال قلت لابي عبد الله عليه السلام جعلت فداك بلغني ان الله تبارك وتعالى قد ناجى عليا عليه السلام قال اجل قد كان بينهما مناجات بالطايف نزل بينهما جبرئيل.

1 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayub, from Umar Bin Abaan, from Adeem the brother of Ayub, from Hamraan Bin Ayn who said: 'I said to Abu Abdullah<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>, I have been told that Allah<sup>azwj</sup> Blessed and High has Whispered to Ali<sup>asws</sup>'. He<sup>asws</sup> said: 'For the purpose of the Whispering which took place between them at Al-Ta'if, Jibraeel descended between them'.

(2) حدثنا ابراهيم بن هاشم عن يحيى بن ابي عمران عن يونس عن حماد بن عثمان عن محمد بن مسلم قال قلت لابي عبد الله عليه السلام ان سلمة بن كهيل يروى في علي عليه السلام شيئا قال ما هي حدثني ان رسول الله صلى الله عليه وآله كان محاصرا اهل الطايف وانه خلى بعلي عليه السلام يوما فقال رجل من اصحابه عجبنا لما نحن فيه فانه يناجي هذا الغلام منذ اليوم فقال رسول الله صلى الله عليه وآله ما انا بمناجي له انما يناجي ربه فقال ابو عبد الله عليه السلام انما هذه اشياء نعرف بعضها من بعض.

2 – It has been narrated to us by Ibrahim Bin Hashim, from Yahya Bin Abu Umrān, from Yunus, from Hamaad Bin Usman, from Muhammad Bin Muslim who said: 'I said to Abu Abdullah<sup>asws</sup> that Salmat Bin Kaheyl has reported regarding Ali<sup>asws</sup> something'. He<sup>asws</sup> said: 'What is it?' I said, 'He narrated to me that the Rasool Allah<sup>saww</sup> had besieged the inhabitants of Al-Ta'if, and he<sup>saww</sup> was alone with Ali<sup>asws</sup> one day when a man from his<sup>saww</sup> companions said, 'How strange, when we are all here, he<sup>saww</sup> is whispering to this young boy since the day began'. The Rasool Allah<sup>saww</sup> said: 'I<sup>asws</sup> did not whisper to him<sup>asws</sup>, but his<sup>asws</sup> Lord<sup>azwj</sup> Whispered to him<sup>asws</sup>'. Abu Abdullah<sup>asws</sup> said: 'But rather, these are the things, we<sup>asws</sup> recognise some of it from the other'.

(3) حدثنا احمد بن محمد عن الحسين بن سعيد عن صفوان ومحمد عن معاوية بن عمار عن ابي الزبير عن جابر بن عبد الله الانصاري ان رسول الله صلى الله عليه وآله في غزوة الطايف دعا عليا عليه السلام فناجاه فقال الناس وقال أبو بكر وعمر ناجاه دوننا فقام النبي صلى الله عليه وآله فحمد الله واثنى عليه ثم قال ايها الناس انكم تقولون اني ناجيت عليا عليه السلام اني والله ما ناجيته ولكن الله ناجاه قال فعرضت هذا الحديث على ابي عبد الله عليه السلام فقال ان ذلك ليقل.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Safwaan and Muhammad, from Muawiya Bin Amaar, from Abu Al-Zayd, from Jabir Bin Abdullah Al-Ansary the following:

'The Rasool Allah<sup>saww</sup>, during the expedition of Al-Ta'if, called Ali<sup>asws</sup>. He<sup>saww</sup> whispered to him<sup>asws</sup>. The people said, and Abu Bakr and Umar said, 'He<sup>saww</sup> is whispering to him<sup>asws</sup> apart from us'. The Prophet<sup>saww</sup> stood up. He<sup>saww</sup> Praised Allah<sup>azwj</sup> and Commended Him<sup>azwj</sup>, then said: 'O you people, you all are saying that I<sup>saww</sup> whispered to Ali<sup>asws</sup>. By Allah<sup>azwj</sup>, I<sup>saww</sup> did not whisper to him<sup>asws</sup>, but Allah<sup>azwj</sup> whispered to him<sup>asws</sup>. I presented this Hadeeth to Abu Abdullah<sup>asws</sup>. He<sup>asws</sup> said: 'That is what he<sup>saww</sup> said'.

(4) حدثنا محمد بن عيسى عن القاسم بن عروه عن عاصم عن معاوية بن ابي الزبير عن جابر بن عبد الله قال لما كان يوم الطايف ناجى رسول الله صلى الله عليه وآله عليا عليه السلام فقال أبو بكر وعمر انتجيته دوننا فقال ما انتجيته بل الله ناجاه.



4 – It has been narrated to us by Muhammad Bin Isa, from Al-Qasim Bin Urwah, from Aasim, from Muawiya, from Abu Al-Zubeyr, from Jabir Bin Abdullah who said:

‘When it was the day of Al-Ta’if, the Rasool Allah<sup>saww</sup> whispered to Ali<sup>asws</sup>. Abu Bakr and Umar said, ‘You<sup>saww</sup> are whispering to him<sup>asws</sup> apart from us?’ He<sup>saww</sup> said: ‘No, I<sup>saww</sup> am not whispering to him<sup>asws</sup>, but Allah<sup>azwj</sup> is Whispering to him<sup>asws</sup>’.

(5) حدثنا علي بن محمد قال حدثني حمدان بن سليمان النيشابوري قال حدثنا عبد الله بن محمد اليماني عن منيع عن يونس عن علي بن ابي رافع قال لما دعا رسول الله صلى الله عليه وآله عليا عليه السلام يوم خيبر فقتل في عينيه قال له إذا انت فتحتها فقف بين الناس فان الله امرني بذلك

5 – It has been narrated to us by Ali Bin Muhammad, from Hamdaan Bin Suleiman Al-Neyshapury, from Abdullah Bin Muhammad Al-Yamany, from Muni’e, from Yunus, from Ali Bin Ayn, from Abu Rafa’a who said:

‘When the Rasool Allah<sup>saww</sup> called Ali<sup>asws</sup> on the day of Khyber, he<sup>saww</sup> applied his<sup>saww</sup> saliva in his<sup>asws</sup> eyes. He<sup>saww</sup> said to him<sup>asws</sup>: ‘If you<sup>asws</sup> are victorious, pause between the people, for Allah<sup>azwj</sup> has Ordered me<sup>saww</sup> with that’.

قال أبو رافع فمضى على عليه السلام وأنا معه فلما أصبح افتتح خيبر ووقف بين الناس وأطال الوقوف فقال الناس ان عليا عليه السلام يناجي ربه فلما مكث ساعة امر بانتهاج المدينة التي فتحها قال أبو رافع فاتيت رسول الله صلى الله عليه وآله فقلت ان عليا عليه السلام وقف بين الناس كما امرته قال قوم منهم يقول ان الله ناجاه فقال نعم يا رافع ان الله ناجاه يوم الطائف ويوم عقبة تبوك ويوم حنين.

Abu Rafa’a said, ‘Ali<sup>asws</sup> went, and I was with him<sup>asws</sup>. When it was the morning, he<sup>asws</sup> conquered Khyber and paused between the people, and prolonged the pause. The people said that Ali<sup>asws</sup> is being whispered to by his<sup>asws</sup> Lord<sup>azwj</sup>. When he<sup>asws</sup> had waited for an hour, he<sup>asws</sup> ordered the plunder of the city, which he<sup>asws</sup> had conquered. I came to the Rasool Allah<sup>saww</sup>. I said that, ‘Ali<sup>asws</sup> paused between the people as you<sup>saww</sup> had ordered him<sup>asws</sup> to. The people among him<sup>asws</sup> said that Allah<sup>azwj</sup> Whispered to him<sup>asws</sup>’. He<sup>saww</sup> said: ‘Yes, O Rafa’a, Allah<sup>azwj</sup> Whispered to him<sup>asws</sup> on the day of Al-Ta’if, and on the day of obstacle of Tabuk, and on the day of Hunayn’.

(6) وعنه بهذا الاسناد عن منيع عن يونس عن علي بن ابي بكر انزل الله عليه تترك من ناجيته غير مرة وتبعث من لم اناجه فارسل رسول الله صلى الله عليه وآله فاخذ برأته منه ودفعها إلى علي عليه السلام فقال له علي اوصني يا رسول الله صلى الله عليه وآله فقال له ان الله يوصيك ويناجيك قال فناجاه يوم برأته قبل صلاة الاولى إلى صلاة العصر.

6 – And from him by this chain, from Muni’e, from Yunus, from Ali Bin Ayn, from his brother, from his grandfather, from Abu Rafa’a who said:

‘When the Rasool Allah<sup>saww</sup> sent Surah Al-Bara’at with Abu Bakr, Allah<sup>azwj</sup> Revealed to him<sup>saww</sup>: “You<sup>saww</sup> are leaving the one<sup>asws</sup> to whom<sup>asws</sup> I<sup>azwj</sup> have Whispered to more than once, and you<sup>asws</sup> have sent the one to whom I<sup>azwj</sup> have not Whispered to”. The Rasool Allah<sup>saww</sup> sent a message to Abu Bakr, to take the Surah Al-Bara’at from him, and to hand it over to Ali<sup>asws</sup>. Ali<sup>asws</sup> said to him<sup>saww</sup>: ‘Advise me<sup>asws</sup>, O Rasool Allah<sup>saww</sup>’. He<sup>saww</sup> said to him<sup>asws</sup> that: ‘Allah<sup>azwj</sup> will Advise you<sup>asws</sup> and Whisper to you<sup>asws</sup>’. Abu Rafa’a said, ‘Allah<sup>azwj</sup> Whispered to him<sup>asws</sup> on the day of Bara’at from before the first Prayer, until the Asr (mid-afternoon) Prayer’.

(7) وبهذا الاسناد عن منيع عن جده عن ابي رافع قال ان الله تعالى ناجى عليا عليه السلام يوم غسل رسول الله صلى الله عليه وآله.

7 – And by this chain, from Muni’e, from his grandfather, from Abu Rafa’a who said that:

‘Allah<sup>azwj</sup> Whispered to Ali<sup>asws</sup> on the day he<sup>asws</sup> washed the (body of) the Rasool Allah<sup>saww</sup>’.

(8) حدثنا محمد بن عيسى عن القاسم بن عروه عن عاصم بن معاوية عن ابي الزبير عن جابر بن عبد الله قال لما كان يوم الطائف ناجى رسول الله صلى الله عليه وآله فقال أبو بكر و عمر ناجاه دوننا فقال ما انا اناجي بل الله ناجاه.

8 – It has been narrated to us by Muhammad Bin Isa, from Al-Qasim Bin Urwah, from Aasim Bin Muawiiya, from Abu Al-Zubeyr, from Jabir Bin Abdullah who said:

‘When it was the day of Al-Ta’if, the Rasool Allah<sup>saww</sup> whispered (to Ali<sup>asws</sup>). Abu Bakr and Umar said, ‘You<sup>saww</sup> are whispering to him<sup>asws</sup> apart from us’. He<sup>saww</sup> said: ‘It was not I<sup>saww</sup> that whispered to him<sup>asws</sup>, but it was Allah<sup>azwj</sup> that whispered to him<sup>asws</sup>’.

(9) حدثنا محمد بن الحسين عن جعفر بن بشير والحسن بن علي بن فضال عن مثنى الحنات عن منصور بن حازم عن ابي عبد الله عليه السلام قال ان رسول الله صلى الله عليه وآله ناجى عليا عليه السلام يوم الطائف فقال اصحابه ناجيت عليا عليه السلام من بيننا وهو احدثنا سنا فقال ما انا اناجيه بل الله يناجيه.

9 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ja’far Bin Basheer and Al-Hassan Bin Ali Bin Fazaal, from Masny Al-Hanaat, from Mansour Bin Haazim, who has said:

Abu Abdullah<sup>asws</sup> having said that: ‘The Rasool Allah<sup>saww</sup> whispered to Ali<sup>asws</sup> on the day of Al-Ta’if. His<sup>saww</sup> companions said, ‘You<sup>saww</sup> have whispered to Ali<sup>asws</sup> from between us, and he<sup>asws</sup> is younger in age’. He<sup>saww</sup> said: ‘I<sup>saww</sup> did not whisper to him<sup>asws</sup>, but Allah<sup>azwj</sup> Whispered to him<sup>asws</sup>’.

(10) وعنه بهذا الاسناد عن منيع عن يونس عن علي بن اعين عن ابي عبد الله عليه السلام قال قال رسول الله صلى الله عليه وآله لاهل الطائف لابعثن اليكم رجلا كنفي يفتح الله به الخير سيفه سوطه فيشرف الناس له فلما اصبح ودعا عليا عليه السلام فقال اذهب بالطائف ثم امر الله النبي صلى الله عليه وآله ان يرحل إليها بعد ان رحله على عليه السلام فلما صار إليها كان على راس الجبل فقال له رسول الله صلى الله عليه وآله اثبت فسمعناه مثل صرير الرجل فقال يا رسول الله صلى الله عليه وآله ما هذا قال ان الله يناجي عليا عليه السلام.

10 – And from him by this chain, from Muni’e, from Yunus, from Ali Bin Ayn, who has said:

‘Abu Abdullah<sup>asws</sup> having said: ‘The Rasool Allah<sup>saww</sup> said for the inhabitants of Al-Ta’if: ‘I<sup>saww</sup> am sending to you a man who<sup>asws</sup> is like myself<sup>saww</sup>. Allah<sup>azwj</sup> will Conquer Al-Khyber by him<sup>asws</sup>, his<sup>asws</sup> sword, his<sup>asws</sup> whip. The people are honoured by it’. When it was the morning, he<sup>saww</sup> called Ali<sup>asws</sup>. He<sup>saww</sup> said; ‘Go to Al-Ta’if’. Then Allah<sup>azwj</sup> Ordered the Prophet<sup>saww</sup> that he<sup>saww</sup> should also join him<sup>asws</sup> after Ali<sup>asws</sup> had left. When he<sup>saww</sup> reached to him<sup>asws</sup>, Ali<sup>asws</sup> was on the top of the mountain. The Rasool Allah<sup>saww</sup> said to him<sup>asws</sup>: ‘Stay there!’ We heard a squeak like the squeak of the man. We said, ‘O Rasool Allah<sup>saww</sup>, what is this?’ He<sup>saww</sup> said that: ‘Allah<sup>azwj</sup> is Whispering to Ali<sup>asws</sup>’.

## (17) باب في قول رسول الله ص انى تارك فيكم الثقلين كتاب الله واهل بيتي

**CHAPTER 17 – REGARDING THE STATEMENT OF THE RASOOL ALLAH<sup>saww</sup> “I<sup>saww</sup> AM LEAVING AMONG YOU ALL TWO WEIGHTY THINGS – BOOK OF ALLAH<sup>azwj</sup> AND THE PEOPLE<sup>asws</sup> OF MY<sup>saww</sup> HOUSEHOLD”**

(1) حدثنا ابراهيم بن هاشم عن ابن فضال عن ابن جميلة عن ابن شعيب الحداد عن ابي عبد الله عليه السلام قال قال رسول الله صلى الله عليه وآله انا اول قادم على الله ثم يقدم على كتاب الله ثم يقدم على اهل بيتي ثم يقدم على امتي فيفقدون فيسئلهم ما فعلتهم في كتابي و اهل بيت نبيكم.

1 – It has been narrated to us by Ibrahim Bin Hashaam, from Ibn Fazaal, from Ibn Jameela, from Ibn Shuayb Al-Hadaad, who has said:

‘Abu Abdullah<sup>asws</sup> says that the Rasool Allah<sup>saww</sup> said: ‘The first nearest to me<sup>asws</sup> is Allah<sup>azwj</sup>, then the nearest to me<sup>saww</sup> is the Book of Allah<sup>azwj</sup>, then the nearest to me<sup>saww</sup> are the People<sup>asws</sup> of my<sup>saww</sup> Household, then the nearest to me<sup>saww</sup> is my<sup>saww</sup> community. (In the Hereafter) Allah<sup>azwj</sup> will Stop them (my community) and Question them: “What were your actions regarding My<sup>azwj</sup> Book, and the People<sup>asws</sup> of the Household of your Prophet<sup>saww</sup>?”’

(2) حدثنا محمد بن عيسى ويعقوب بن يزيد وغيرهما عن ابن محبوب عن ابن اسحق بن غالب عن ابي عبد الله عليه السلام قال مضى رسول الله صلى الله عليه وآله وخلف في امته كتاب الله ووصيه على بن ابي طالب عليه السلام وامير المؤمنين وامام المتقين وحبل الله المتين وعروة الوثقى التى لا انفصام لها وعهده المؤكد صاحبان موتلفان يشهد كل واحد لصاحبه بتصديق ينطق الامام من الله عزوجل في الكتاب بما اوجب فيه على العباد من طاعة الله و طاعة الامام وولايته واوجب حقه الذى اراه الله عزوجل من استكمال دينه واظهار امره والاحتجاج بحجته والاستضاء بنوره في معادن اهل صفوته ومصطفى اهل خيرته

2 – It has been narrated to us by Muhammad Bin Isa and Yaqoub Bin Yazeed and someone else, from Ibn Mahboub, from Ibn Is’haq Bin Ghalib, who has said:

Abu Abdullah<sup>asws</sup> said: ‘The Rasool Allah<sup>saww</sup> passed away, and he<sup>saww</sup> left behind in his<sup>saww</sup> community Book of Allah<sup>azwj</sup> and his<sup>saww</sup> successor<sup>asws</sup> Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and Commander of the Faithful, and Imam of the Pious, and the Strong Rope of Allah<sup>azwj</sup>, and the Firmest Handle which does not break into parts and would not have for it two owners at one particular time. Every one of his<sup>saww</sup> bore witness by ratifying and saying that he<sup>asws</sup> is the Imam<sup>asws</sup> from Allah<sup>azwj</sup> Mighty and Majestic in the Book and Obligated in it for the servants for obedience to Allah<sup>azwj</sup> and obedience of the Imam<sup>asws</sup> and his<sup>asws</sup> Wilayah and He<sup>azwj</sup> Obligated his<sup>asws</sup> rights which Allah<sup>azwj</sup> Mighty and Majestic Showed by Completing His<sup>azwj</sup> Religion, and Manifested his<sup>asws</sup> matter, and Argued by his<sup>asws</sup> proof, and the Illumination by his<sup>asws</sup> light in the mine of the elites, and the chosen of the best people.

قد ذكر الله بائمة الهدى من اهل بيت نبينا عن دينه وابلج بهم عن سبيل مناهجه وفتح بهم عن باطن ينابيع علمه فمن عرف من امة محمد صلى الله عليه وآله واجب حق امامه وجد طعم حلاوة ايمانه وعلم فضل طلاقة اسلامه لان الله ورسوله نصب الامام علما لخلقهم وحجة على اهل عالمه البسه الله تاج الوقار وغشاه من نور الجبار يمد بسبب إلى السماء لا ينقطع عنه مواده ولا ينال ما عند الله تبارك وتعالى الا بجهد اسباب سبيله ولا يقبل الله اعمال العباد الا بمعرفته فهو عالم بما يرد من ملتبسات الوحى ومصيبات السنن ومشتبهات الفتن ولم يكن الله ليضل قوما بعد إذ هديهم حتى يبين لهم ما يتقون و تكون الحجة من الله على العباد بالغة.

Allah<sup>azwj</sup> has Assets of the Imams<sup>asws</sup> of Guidance from the People<sup>asws</sup> of the Household of our<sup>asws</sup> Prophet<sup>saww</sup> from His<sup>azwj</sup> Religion, and Made to shine His<sup>azwj</sup> Way by their<sup>asws</sup> methods, and Opened by them<sup>asws</sup> the hidden matters (*Baatin*) from the springs of His<sup>azwj</sup> Knowledge. The ones from the community of Muhammad who recognises the obligatory right of his Imam<sup>asws</sup> will have found the sweetness of his faith, and come to know the fluency of his Islam. This is because Allah<sup>azwj</sup> and His<sup>azwj</sup>

Rasool<sup>saww</sup> Installed the Imam<sup>asws</sup> and Informed His<sup>azwj</sup> Creation and a Proof on the inhabitants of all His<sup>azwj</sup> World. Allah<sup>azwj</sup> Crowned him<sup>asws</sup> with the crown of dignity, and Covered him<sup>asws</sup> from the Light of the Lofty<sup>azwj</sup> (Al-Jabbar<sup>azwj</sup>) extending to the sky, not cutting off from him<sup>asws</sup> His<sup>azwj</sup> Resources, and he will not received what is with Allah<sup>azwj</sup> Blessed and High except by struggling in His<sup>azwj</sup> Way. The deeds of the worshippers will not be Accepted except by recognising him<sup>asws</sup>, for he<sup>asws</sup> is the knower of what is ambiguous from the Revelation, and the correct matters of the Sunnah, and the suspects of the tribulations, and Allah<sup>azwj</sup> will not Let a people go astray after having Guided them, until He<sup>azwj</sup> Shows to them what to fear, and the Great Proofs<sup>asws</sup> from Allah<sup>azwj</sup> on the servants’.

(3) حدثنا علي بن محمد عن القاسم بن محمد عن سليمان بن داود عن يحيى بن اديم عن شريك عن جابر قال قال أبو جعفر عليه السلام دعا رسول الله أصحابه بمنى قال يا ايها الناس انى تارك فيكم الثقلين اما ان تمسكتم بهما لن تضلوا كتاب الله وعترتي اهل بيتي فانهما لن يفترقا حتى يردا على الحوض ثم قال ايها الناس انى تارك فيكم حرمت الله كتاب الله وعترتي والكعبة البيت الحرام ثم قال أبو جعفر عليه السلام اما كتاب الله فحرفوا واما الكعبة فهدموا واما العترة فقتلوا وكل ودائع الله فقد تبرؤا.

**3 –** It has been narrated to us by Ali Bin Muhammad, from Al-Qasim Bin Muhammad, from Suleiman Bin Dawood, from Yahya Bin Adeem, from Shareek, from Jabir who said:

‘Abu Ja’far<sup>asws</sup> said: ‘The Rasool Allah<sup>saww</sup> called his<sup>saww</sup> companions at Mina. He<sup>saww</sup> said: ‘O you people! I<sup>saww</sup> am leaving among you all the two weighty things. As for the one who will attach to these two, will never go astray – Book of Allah<sup>azwj</sup> and my<sup>saww</sup> Family, the People<sup>asws</sup> of my<sup>saww</sup> Household, for these two will not separate until they return to the Fountain’. Then he<sup>saww</sup> said: ‘O people! I<sup>saww</sup> am leaving among you Sanctities of Allah<sup>azwj</sup> – Book of Allah<sup>azwj</sup>, and my<sup>saww</sup> Family<sup>asws</sup>, and the Kaaba, the Sanctimonious House’. Then Abu Ja’far<sup>asws</sup> said: ‘As for the Book of Allah<sup>azwj</sup>, they altered it, and as for the Kaaba, they destroyed it, and as for the Family, they killed them<sup>asws</sup>, and each of the things of Allah<sup>azwj</sup> which has Respect, they went away from it’.

(4) حدثنا محمد بن الحسين عن جعفر بن بشير عن ذريح بن يزيد عن ابي عبد الله عليه السلام قال قال رسول الله صلى الله عليه وآله انى قد تركت فيكم الثقلين كتاب الله واهل بيتي فنحن اهل بيته.

**4 –** It has been narrated to us by Muhammad Bin Al-Husayn, from Ja’far Bin Basheer, from Zareeh Bin Yazeed, who has said:

‘Abu Abdullah<sup>asws</sup> having said: ‘The Rasool Allah<sup>saww</sup> said: ‘I<sup>saww</sup> have left among you all two weighty things – Book of Allah<sup>azwj</sup> and the People of my<sup>saww</sup> Household’. We<sup>asws</sup> are the People<sup>asws</sup> of his<sup>saww</sup> Household’.

(5) حدثنا محمد بن الحسين عن النضر بن شعيب عن خالد بن ماد القلانسي عن رجل عن ابي جعفر عليه السلام عن جابر بن عبد الله الانصاري قال قال رسول الله صلى الله عليه وآله انى تارك فيكم الثقلين الثقل الاكبر والثقل الاصغر ان تمسكتم بهما لا تضلوا ولا تبدلوا واني سألت اللطيف الخبير ان لا يفترقا حتى يردا على الحوض فاعطيت ذلك قالوا وما الثقل الاكبر وما الثقل الاصغر قال الثقل الاكبر كتاب الله سبب طرفه بيد الله وسبب طرفه بايديكم والثقل الاصغر عترتي واهل بيتي.

**5 –** It has been narrated to us by Muhammad Bin Al-Husayn, from Al-Nazar Bin Shuayb, from Khalid Bin Maad Al-Qalanasy, from a man, from Jabir Bin Abdullah Al-Ansary, who has said:

‘Abu Ja’far<sup>asws</sup> says that the Rasool Allah<sup>saww</sup> said: ‘I<sup>saww</sup> am leaving among you all the two weighty things. The greater weighty thing as well as the smaller weighty thing. If you attach yourselves to these two, you will not go astray, nor will you change, and I<sup>saww</sup> asked the Kind<sup>azwj</sup>, the Knower<sup>azwj</sup> that they shall not separate until their return to the Fountain. I<sup>saww</sup> shall give that’. They said, ‘And what is the greater weighty thing, and what is the smaller weighty thing?’ He<sup>saww</sup> said: ‘The greater weighty thing is Book (silent and the speaking one) of Allah<sup>azwj</sup>, the reason being that

one of its end is in the Hand of Allah<sup>azwj</sup> and its other end is in your hands, and the smaller weighty thing is my<sup>saww</sup> Family and the People<sup>asws</sup> of my<sup>saww</sup> Household’.

(6) حدثنا ابراهيم بن هاشم عن يحيى بن ابي عمران عن يونس عن هشام بن الحكم عن سعد الاسكاف قال سألت ابا جعفر عليه السلام عن قول النبي صلى الله عليه وآله انى تارك فيكم الثقلين فتمسكوا بهما فانهما لن يفترقا حتى يردا على الحوض قال فقال أبو جعفر لا يزال كتاب الله والدليل منا يدل عليه حتى يردا على الحوض.

**6 –** It has been narrated to us by Ibrahim Bin Hashim, from Yahya Bin Abu Umran, from Yunus, from Hashaam Bin Al-Hakam, from Sa’d Al-Askaaf who said:

‘I asked Abu Ja’far<sup>asws</sup> about the statement of the Prophet<sup>saww</sup>: “I<sup>saww</sup> am leaving among you all the two weighty things. Attach yourselves to these two, for these two will never separate until they return to the Fountain’. Abu Ja’far<sup>asws</sup> said: ‘The Book of Allah<sup>azwj</sup> will not cease (evidencing us<sup>asws</sup>) and neither will the evidence from us<sup>asws</sup> from it, until the return to the Fountain’.

## (18) باب في امير المؤمنين ع انه قسيم الجنة والنار

CHAPTER 18 – REGARDING AMIR-UL-MOMINEEN<sup>asws</sup>, HE<sup>asws</sup> IS THE DISTRIBUTOR OF THE PARADISE AND THE FIRE

(1) حدثنا محمد بن الحسين عن موسى بن سعدان عن عبد الله بن القاسم عن سماعة بن مهران قال قال أبو عبد الله عليه السلام إذا كان يوم القيمة وضع منبر يراه جميع الخلائق. فيصعد عليه رجل فيقوم عن يمينه ملك وعن يساره ملك ينادي عن يمينه يا معشر الخلائق هذا علي بن أبي طالب عليه السلام يدخل الجنة من يشاء وينادي الذي عن يساره يا معشر الخلائق هذا علي بن أبي طالب عليه السلام يدخل النار من يشاء.

1 – It has been narrated to us by Muhammad Bin Al-Husayn, from Musa Bin Sa'daan, from Abdullah Bin Al-Qasim, from Sama'at Bin Mahraan who said:

'Abu Abdullah<sup>asws</sup> said: 'When it will be the Day of Judgement, a Pulpit will be placed in view of all of the creatures. A man<sup>asws</sup> will ascend it. An Angel will stand on his<sup>asws</sup> right, and an Angel on his<sup>asws</sup> left. The one of his<sup>asws</sup> right will call out: 'O gathering of creatures, this is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. He<sup>asws</sup> will make to enter into the Paradise whosoever that he<sup>asws</sup> likes to', and the one on his<sup>asws</sup> left will call out: 'O gathering of creatures, this is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. He<sup>asws</sup> will make to enter into the Fire whosoever that he<sup>asws</sup> likes to'.

(2) وروى عن موسى بن عمر عن عثمان بن عيسى عن عروة بن موسى عن جابر عن أبي جعفر عليه السلام قال علي عليه السلام أنا قسيم الجنة والنار ادخل أوليائي الجنة و ادخل اعدائي النار.

2 – And it has been reported from Musa Bin Umar, from Usman Bin Isa, from Urwat Bin Musa, from Jabir, who has said:

'Abu Ja'far<sup>asws</sup> says that Ali<sup>asws</sup> said: 'I<sup>asws</sup> am the distributor of the Paradise and the Fire. I<sup>asws</sup> shall make my<sup>asws</sup> friends to enter into the Paradise, and my<sup>asws</sup> enemies into the Fire'.

(3) حدثنا علي بن حسان حدثني أبو عبد الله الرياحي عن أبي الصامت الحلواني عن أبي جعفر عليه السلام قال قال امير المؤمنين عليه السلام أنا قسيم الله بين الجنة والنار لا يدخلهما داخل الا على قسمين وأنا الفاروق الاكبر.

3 – It has been narrated to us by Ali Bin Hasaan, from Abu Abdullah Al-Riyahi, from Abu Al-Saamit Al-Halwany, who has said:

Abu Ja'far<sup>asws</sup> says that the Amir-ul-Momineen<sup>asws</sup> said: 'I<sup>asws</sup> am the distributor for Allah<sup>azwj</sup> between the Paradise and the Fire. None shall enter these two (places) except of two types, and I<sup>asws</sup> am the Great Differentiator (Al-Farouq Al-Akbar)'.

(4) حدثنا محمد بن الحسين عن المفضل بن عمر الجعفي عن أبي عبد الله عليه السلام قال سمعته يقول ان امير المؤمنين علي بن أبي طالب عليه السلام لديان الناس يوم القيمة وقسيم الله بين الجنة والنار لا يدخلهما داخل الا على احد قسمين وانه الفاروق الاكبر.

4 – It has been narrated to us by Muhammad Bin Al-Husayn, from Al-Mufazzal Bin Umar Al-Ju'fy, who has said:

'I heard Abu Abdullah<sup>asws</sup> say that: 'Amir-ul-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> said: 'Be reminded, on the Day of Judgement I will distribute people, on behalf of Allah<sup>azwj</sup>, between the Paradise and the Fire. None shall enter these two (places) except one of the two types (a believer and a non-believer), and I<sup>asws</sup> am the Great Differentiator (Al-Farouq Al-Akbar)'.

(5) حدثنا احمد بن محمد عن علي بن الحكم عن عامر بن معقل عن أبي حمزة الثمالي عن أبي جعفر عليه السلام قال يا ابا حمزة لا تضعوا عليا عليه السلام دون ما وضعه الله ولا ترفعوه فوق ما رفعه الله كفى لعلى ان يقاتل اهل الكرة وان يزوج اهل الجنة.

**5 –** It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Aamir Bin Ma'qal, from Abu Hamza Al-Thumaly, who has said:

'Abu Ja'far<sup>asws</sup> having said: 'O Abu Hamza, do not place Ali<sup>asws</sup> apart from what Allah<sup>azwj</sup> has Placed, and do not raise him<sup>asws</sup> higher than what Allah<sup>azwj</sup> has Raised him<sup>asws</sup>. It is sufficient for Ali<sup>asws</sup> that he<sup>asws</sup> fought against the (unjust) people of the world and will be performing marriages of the inhabitants of the Paradise'.

(6) حدثنا احمد بن الحسين عن احمد بن ابراهيم عن محمد بن جمهور عن عبد الله بن عبد الرحمن عن سماعة بن مهران قال قال أبو عبد الله عليه السلام إذا كان يوم القيمة وضع منبر يراه الخلائق يصعد رجل يقوم ملك عن يمينه وملك عن شماله ينادى الذى عن يمينه يا معشر الخلائق هذا على بن ابى طالب عليه السلام صاحب الجنة يدخلها من يشاء وينادى الذى عن يساره يا معشر الخلائق هذا على بن ابى طالب عليه السلام صاحب النار يدخلها من يشاء.

**6 –** It has been narrated to us by Ahmad Bin Al-Husayn, from Ahmad Bin Ibrahim, from Muhammad Bin Jamhour, from Abdullah Bin Abdul Rahmaan, from Sama'at Bin Mahraan who said:

'Abu Abdullah<sup>asws</sup> said: 'When it will be the Day of Judgement, a Pulpit will be placed in view of the creatures. A man will ascend it, and an Angel will stand on his<sup>asws</sup> right, and an Angel on his<sup>asws</sup> left. The one on his<sup>asws</sup> right will call out: 'O gathering of creatures, this is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, the owner of the Paradise. He<sup>asws</sup> will make to enter into it whosoever he<sup>asws</sup> likes', and the one on his<sup>asws</sup> left will call out: 'O gathering of creatures, this is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, owner of the Fires. He<sup>asws</sup> will make to enter into it whosoever he<sup>asws</sup> so likes to'.

(7) حدثنا أبو محمد عن عمران بن موسى عن موسى بن جعفر عن على بن اسباط عن محمد بن الفضيل عن ابى حمزة عن الاعمش عن موسى بن طريف عن عباية بن ربعي الاسدي قال سمعت عليا عليه السلام يقول انا قسيم النار.

**7 –** It has been narrated to us by Abu Muhammad, from Umran Bin Musa, from Musa Bin Ja'far, from Ali Bin Asbaat, from Muhammad Bin Al-Fazeyl, from Abu Hamza, from Al-Amsh, from Musa Bin Tareyf, from Abaya Bin Rabi'e Al-Asady who said:

'I heard Ali<sup>asws</sup> say: 'I<sup>asws</sup> am the distributor of the Fire'.

(8) حدثنا احمد بن محمد عن على بن الحكم عن عروة بن موسى عن جابر عن ابى جعفر عليه السلام قال قال على انا قسيم الجنة والنار ادخل اوليائي الجنة واعداي النار.

**8 –** It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Urwat Bin Musa, from Jabir, who has said:

'Ja'far<sup>asws</sup> says that Ali<sup>asws</sup> said: 'I<sup>asws</sup> am the distributor of the Paradise and the Fire. I will send my<sup>asws</sup> friends into the Paradise and my<sup>asws</sup> enemies into the Fire'.

(9) حدثنا احمد بن محمد وعبد الله بن عامر عن محمد بن سنان عن المفضل بن عمر عن ابى عبد الله عليه السلام قال قال امير المؤمنين عليه السلام انا قسيم بين الجنة والنار وانا الفاروق الاكبر وانا صاحب العصا والميسم إلى.

**9 –** It has been narrated to us by Ahmad Bin Muhammad and Abdullah Bin Aamir, from Muhammad Bin Sinan, from Al-Mufazzal Bin Umar, who has said:

'Abu Abdullah<sup>asws</sup> having said: 'Amir-ul-Momineen<sup>asws</sup> said: 'I<sup>asws</sup> am the distributor between the Paradise and the Fire, and I<sup>asws</sup> am the Great Differentiator (Al-Farouq Al-Akbar), and I<sup>asws</sup> am the owner of the staff (of Musa<sup>asws</sup>) and the features'.

(10) حدثنا محمد بن الحسين عن ابن حسان قال حدثنا عبد الله الرياحي عن ابى الصامت الحلواني عن ابى جعفر عليه السلام قال قال امير المؤمنين عليه السلام انا قسيم بين الجنة والنار لا يدخلها داخل الا احدى قسمين وانا الفاروق الاكبر.

**10 –** It has been narrated to us by Muhammad Bin Al-Husayn, from Ibn Hasaan, from Abdullah Al-Riyahi, from Abu Al-Saamit Al-Halwany, who has reported:

Abu Ja'far<sup>asws</sup> says that Amir-ul-Momineen<sup>asws</sup> said: 'I<sup>asws</sup> am the distributor between the Paradise and the Fire. None shall enter it except one of the two types, and I<sup>asws</sup> am the Great Differentiator (Al-Farouq Al-Akbar)

(11) حدثنا احمد بن محمد عن العباس بن معروف عن عبد الله بن المغيرة عن ابي هارون العبدى عن ابي سعيد الخدرى قال كان النبي صلى الله عليه وآله يقول إذا سئلتهم الله فسلوه الوسيلة قال فسألنا النبي صلى الله عليه وآله عن الوسيلة قال هو درجتى فى الجنة وهى الف مركات ما بين مركات إلى مركات جوهره إلى مركات زبرجدة إلى مركات ياقوته إلى مركات اللؤلؤة إلى مركات ذهبية إلى مركات فضة فتوتى بها يوم القيمة حتى تنصب مع درجة النبيين فهى فى درجة النبيين كالقمر بين الكواكب فلا يبقى يومئذ نبي ولا صديق ولا شهيد الا قالوا طوبى لمن هذه الدرجة فيأتى النداء من عند الله تبارك وتعالى يسمع النبيين والصديقين والشهداء والمؤمنين هذه درجة محمد صلى الله عليه وآله وعلى اهل بيته

**11 –** It has been narrated to us by Ahmad Bin Muhammad, from Al-Abbas Bin Ma'rouf, from Abdullah Bin Al-Mugheira, from Abu Haroun Al-Abdy, from Abu Saeed Al-Khudry who said:

'The Prophet<sup>saww</sup> said: 'When Allah<sup>azwj</sup> Questions you: "Did you ask the intermediary (Al-Waseela)?" 'We asked the Prophet<sup>saww</sup> about the intermediary, he<sup>saww</sup> said: 'He<sup>asws</sup> is of my<sup>saww</sup> level in the Paradise, and it is of a thousand levels of promotion between the level to the level of jewels, to the level of Aquamarine, to the level of Sapphire, to the level of pearls, to the level of gold, to the level of silver. These will be brought to me<sup>saww</sup> on the Day of Judgement until they will be erected along with the levels of the Prophets<sup>as</sup> and this level will be in comparison to theirs<sup>as</sup> like the full moon among the stars.

On that Day no Nabi<sup>as</sup> will remain, nor a Truthful, nor a Martyr, except that he will say: 'Blessed is the one for whom is this level'. There will come a Call from Allah<sup>azwj</sup> Blessed and High which the Prophets<sup>as</sup>, and the Truthful, and the Martyrs, and the believers will hear: "This is the level of Muhammad<sup>saww</sup> and Ali<sup>asws</sup> (and) the People<sup>asws</sup> of his<sup>saww</sup> Household'.

فقال رسول الله صلى الله عليه وآله اقبل انا يومئذ متزرا بريطة من نور على تاج الملك واكليل الكرامة وعلى بن ابي طالب عليه السلام امامى بيده لوائى وهو لواء الحمد مكتوب عليه لا اله الا الله المفلحون هم الفائزون بالله فإذا مررنا بالنبيين قالوا هذان ملكان مقربان وإذا مررنا بالملائكة قالوا هذا نبيان مرسلان وإذا مررنا بالمؤمنين قالوا نبيان لم نرهما و لم نعرفهما حتى اعلو تلك الدرجة وعلى يتبعني

The Rasool Allah<sup>saww</sup> said: 'I<sup>saww</sup> will come on that Day wrapped in a garment of Light, with a crown of a king, and a wealth of dignity, and Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> will be in front of me<sup>saww</sup> with a Flag in his<sup>asws</sup> hand, and it is the Flag of Praise (Liwa'il Hamd), with "There is no God but Allah<sup>azwj</sup>, Successful are the winners by Allah<sup>azwj</sup>," written on it. When we<sup>asws</sup> pass by the Prophets<sup>as</sup>, they<sup>as</sup> will say: 'These<sup>asws</sup> are two Angels of Proximity', and when we<sup>asws</sup> pass by the Angels, they will say: 'These<sup>asws</sup> are two Rasool Prophets<sup>as</sup>, and when we<sup>asws</sup> pass by the believers, they will say, 'The two Prophets<sup>asws</sup>, we have not see these two<sup>asws</sup>, and we do not recognise these two<sup>asws</sup>, until I<sup>asws</sup> ascend to that level and Ali<sup>asws</sup> follows me<sup>saww</sup>.

فإذا صرت فى اعلى الدرجة وعلى اسفل منى بدرجة وبيده لوائى فلا يبقى يومئذ ملك ولا نبي ولا صديق ولا شهيد ولا مؤمن الا رفعوا رؤسهم الينا ويقولون طوبى لهذين العبدین ما اكرمهما على الله فيأتى النداء من عند الله يسمع النبيين والخلائق هذا محمد حبيبي وهذا على عليه السلام ولوى طوبى لمن احبه وويل لمن ابغضه وكذب عليه

When I<sup>saww</sup> get to the top level, and Ali<sup>asws</sup> one level lower than mine<sup>saww</sup>, and in his<sup>asws</sup> hand will be the Flag. There will not remain on that Day an Angel, nor Nabi<sup>as</sup>, nor a Truthful, nor a Martyr, nor a believer, except that they will raise their heads towards us<sup>asws</sup> and say: 'Blessed are these two servants<sup>asws</sup> for the Prestige Bestowed upon them<sup>asws</sup> by Allah<sup>azwj</sup>. There will come a Call from Allah<sup>azwj</sup>, which the Prophets<sup>as</sup> and the creatures will hear: "This is Muhammad<sup>saww</sup>, My<sup>azwj</sup> Beloved, and this is Ali<sup>asws</sup>, My<sup>azwj</sup> Guardian. Blessed is the one who loves him<sup>asws</sup>, and woe be unto the one who hates him<sup>asws</sup>, and belies to him<sup>asws</sup>.



ثم قال النبي صلى الله عليه وآله لعلى يا على فلا يبقى يومئذ في مشهد القيمة احد ممن كان يحبك ويتولاك الا شرح لهذا الكلام صدره وابيض وجهه وفرح قلبه ولا يبقى احد ممن نصب لك حربا أو ابغضك أو عاداك أو جدد ذلك حقا الا اسود وجهه وطويت قدماه

Then the Prophet<sup>saww</sup> said to Ali<sup>asws</sup>: 'O Ali<sup>asws</sup>! There will not remain, on that Day in the scenery of Qiyamat anyone from the ones who used to love you<sup>asws</sup>, and befriended you<sup>asws</sup> except that his chest will be expanded, and his face will be brightened, and his heart will be filled with happiness, and there will not remain anyone from those who established a battle against you<sup>asws</sup>, or hated you<sup>asws</sup>, or was inimical to you<sup>asws</sup>, or fought against that right, except that his face will be darkened, and his feet wrapped up'.

قال رسول الله صلى الله عليه وآله فبينما انا كذلك إذا ملكين قد اقبلا على اما احدهما فرضوان خازن الجنة والاخر مالك خازن النار فيقف تلك ويدنو رضوان فيقول السلام عليك يا رسول الله قال فارد عليه السلام و اقول له ايها الملك ما احسن وجهك واطيب ريحك فمن انت فيقول انا رضوان خازن الجنة امرني رب العزة انا اتيك بمفاتيح الجنة فندفعها اليك فخذها يا احمد فاقول قد قبلت ذلك على ربى فله الحمد على ما انعم به على ادفعها إلى اخى على بن ابي طالب فيرجع رضوان The Rasool Allah<sup>saww</sup> said: 'I<sup>saww</sup> will also be shown two Angels, one of them being the Ridhwaan, the Keeper of the Paradise, and the other Angel being the Keeper of the Fire. They will both stand in front of me<sup>asws</sup>. Ridhwaan will approach and say: 'Peace be upon you<sup>saww</sup>, O Rasool Allah<sup>saww</sup>. I<sup>saww</sup> will return his greeting, and say to him: 'O you Angel. What a beautiful face is yours, and a good aromatic scent of yours. Who are you?' He will say: 'I am Rdihwaan, the Keeper of the Paradise. The Lord<sup>azwj</sup> of Honour has Ordered me that I should give to you<sup>asws</sup> the keys of the Paradise. I am handing these over to you<sup>saww</sup>, so take them, O Ahmad<sup>saww</sup>. I<sup>saww</sup> will say: 'I<sup>saww</sup> have accept that, on my<sup>saww</sup> Lord<sup>azwj</sup>, for Him<sup>azwj</sup> is the Praise on what He<sup>azwj</sup> has Blessed me<sup>saww</sup> with, and I<sup>asws</sup> am handing these over to my<sup>saww</sup> brother Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. Ridhwaan will return'.

ويدنو مالك فيقول السلام عليك يا محمد صلى الله عليه وآله فاقول عليك السلام ما اقبح رؤيتك ايها الملك وانتن ريحك فمن انت فيقول انا مالك خازن جهنم امرني رب العزة انا اتيك بمفاتيح النار فخذها يا احمد فاقول قد قبلت ذلك من ربى فله الحمد على ما انعم به على ادفعها إلى اخى على بن ابي طالب ثم يرجع مالك خازن النار

And Maalik will approach. He will say: 'Peace be upon you<sup>saww</sup>, O Muhammad<sup>saww</sup>. I<sup>saww</sup> will say: 'Peace be upon you, what an ugly face is yours, O Angel, and a disgusting odour is yours. Who are you?' He will say: 'I am Maalik, Keeper of Hell. The Lord<sup>azwj</sup> of Honour has Ordered me that I should give to you the keys of the Fire. Take them, O Ahmad<sup>saww</sup>. I will say: 'I have accept that from my<sup>saww</sup> Lord<sup>azwj</sup>, for Him<sup>azwj</sup> is the Praise on what He<sup>azwj</sup> has Blessed me<sup>saww</sup> with, and I<sup>asws</sup> am handing these over to my<sup>saww</sup> brother Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. Then Maalik, the Keeper of the Fire will return.

فيقبل على ومعه مفاتيح الجنة ومقاليد النار وهو قاعد على عجرة جهنم وقد اخذ زمامها بيده وعلى زفيرها فان شاء مدها يمنة وان شاء مدها يسرة فتقول جهنم جزنى يا على فقد اطفاء نورك لهبى فيقول لها على قرى يا جنهم خذى هذا واتركى هذا خذى هذا عدوى واتركى هذا وليى فلجهنم يومئذ اطوع لعلى بن ابي طالب عليه السلام من غلام احدكم ولجهنم يومئذ اطوع لعلى بن ابي طالب عليه السلام من جميع الخلايق

Ali<sup>asws</sup> will accept, and with him<sup>asws</sup> will be the keys of the Paradise and the collars of the Fire, and he<sup>asws</sup> will sit on its part, and take its reins by his<sup>asws</sup> hands, and on its exhalation, and whatsoever he<sup>asws</sup> so desires will extend to the right, and whatsoever he<sup>asws</sup> so desires will extend to the left. Hell will say: 'Cut off from me, O Ali<sup>asws</sup>, for your<sup>asws</sup> light is extinguishing my Flames'. Ali<sup>asws</sup> will say to it: 'Accept (from) me<sup>asws</sup> O Hell. Take these and leave these. Take this enemy of mine<sup>asws</sup>, and leave this friend of mine<sup>asws</sup>. On that Day, Hell will be more obedient to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>

than a slave is to one of you, and on the Day the obedience of Hell will be more to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> than the whole creation (put together)'.

آخر جزو الثامن من كتاب البصائر الدرجات ويتلوه الجزو التاسع.

**The end of the eight Part from the book Basaair Al-Darajaat, and it will be followed by Part nine.**